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# THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

## Civil Liberties and Police Power

RECENTLY *Time* magazine quoted a district attorney's comment that the pendulum has swung so far in the direction of civil liberties that law enforcement agencies are finding it difficult to fulfill their function of protecting society. The proposition is arguable, and certainly representative of a large segment of public opinion, though it would seem that the anxiety of the enforcement agencies has more to do with a rising crime rate than a more honest opinion that individual rights are over-respected. Some of the police statements, in fact, allow the inference that it is fine to enlarge and defend civil liberties, but only when the war against crime is going well. In fact, however, the war against crime never goes very well, and at any rate the system is not set up to allow the difficulties of enforcement to control the swing of the pendulum.

Even so, the pendulum does not seem to have swung so far as many believe. While the Court has handed down a series of decisions in favor of individuals, civil liberties in many areas are far from secure. The Court, for instance, has upheld a conviction gained by bugging a suspect's house, and then breaking in with a duplicate made from a stolen key. Stomach-pumping, which strikes us as a clear violation of personal rights, is widely practiced, and the Court has upheld a drunken driving conviction gained by pumping blood from the body of an unconscious man. Tampering with the body of unconscious suspects was not thought to be violative of "due process." Then too, the scope of concern for civil liberties is far wider. For the grosser violations of police authority we have only to leaf through last year's absorbing report on police brutality in the United States.

Two recent cases in New York City raise substantive questions about police power and methods. One involved a Puerto Rican boy who slashed at an off-duty policeman with a penknife, and was in headlong flight (i.e., the policeman was no longer in any danger) when the policeman drew his revolver and shot and killed him. The other case concerned the suspect in the brutal killing of two New Jersey policemen. Acting on a tip from a friend of the suspect, a roomful of police surprised the man in a New York hotel room in the middle of the night, and by their own account, clearly had the drop on him. Yet the man was slain; in fact his body was riddled with police bullets.

Neither of these two cases bears directly on "frontier" civil liberties arguments, yet the speed and vehemence with which the police commissioner, the press and public opinion rallied behind the police was disturbing in the extreme. It would suggest some very different thoughts about the swinging pendulum and amount of concern for individual rights that police spokesmen are claiming in public statements.

THE POINT is not to dwell on the occasional excesses of police, but to underline the need for constant vigilance in behalf of individual rights. This is particularly so at a time when rising crime and spectacular new devices for the invasion of privacy thrust us in the direction of more police power. Here in New York State, police power has been enlarged again, and in the unfathomable ways of the New York legislature, the two bills in question were pushed through quickly with little discussion, and with the presumption—as the New York Civil Liberties Union complained—that neither was controversial at all. One law allows police, on a court order, to break into a dwelling without the traditional warning to "open up in the name of the law." Despite the incursion on privacy, this law, we think, is defensible. Without it, certain types of convictions are impossible—narcotics, for instance, can be quickly flushed down the toilet if police must give prior announcement. And the stipulation that police must first get court approval seems to keep in balance the



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concern for both individual rights and the common good.

The other law, however, is more questionable, since it allows police to stop, search and detain anyone they "reasonably suspect" of a crime (past or future) or if they have "reasonable cause to believe" he is himself in danger. This means that any private citizen can be searched or detained by police. He does not even have the right to remain silent, since the law requires him to give police his name, address and an explanation of his activities or presence in the area. This law should not, and probably will not, survive review by the Supreme Court, since it clearly could open the way to prolonged detentions without evidence, and harassment of private citizens, particularly anyone who has been convicted of a crime. The problems of law enforcement should not be cited to defend this type of police-state tactic.

## Auto Workers' Program

SOME of Walter Reuther's promises to the Auto Workers' convention follow proverbial union lines. His contention that the workers are not receiving their due share of present record profits has a familiar ring. It is related to his assertion that productivity has been rising at a steeper rate than management admits. He stresses the desirability of raising purchasing power by means of higher pay (without raising prices).

But Walter Reuther would hardly be content to let things go at higher wages. He wants to utilize the opportunity presented by the negotiating of a new three-year contract to obtain other benefits that will have wider consequences. He appears to have in mind not only his primary concern, the members of his own union, but national prosperity too.

Mr. Reuther is greatly concerned over the unemployment problem. He would meet it through more paid holidays, restrictions and higher rates on overtime and a shorter work week. His principal device for spreading the work, however, would be longer paid vacations and earlier retirement. General Motors local 599 strongly advocates permitting retirement at half pay after twenty-five years service and two-thirds pay after thirty years or, alternatively, retirement at age 60 at double the present pension. Mr. Reuther prefers a scheme of "phased retirement," which would begin at age 60 and continue for five years. Vacations would lengthen progressively each year until the final year with its requirement of work for only six months.

U.A.W. delegates warmly applauded the call for higher wages and earlier retirement. How many of them share their leader's vision of a new status for the American worker? Mr. Reuther gives priority this year to improving the varying working conditions in individual plants: combating the speed-up, securing daily work breaks and in other ways assuring man's "sovereignty over the machine." He also stresses the possibility of moving from the wage-and-hour system, which spells inferior human status and provides inadequate job security, to a guaranteed annual salary. Because of lay-off benefits already in effect the increase in cost to the companies would not be excessive, in the U.A.W.'s opinion.

These various proposals for securing new company status and greater dignity for the worker may encounter stiff resistance. Walter Reuther has long been accused of seeking to poach on the exclusive preserves of management. But Mr. Reuther has had substantial success in obtaining gains for his workers; his imaginative and vigorous concepts of human relationships in American industry also present a happy contrast to the class-war tendencies of much European unionism. He now seeks recognition that the worker has certain vested rights in his job deriving from the importance of his role in the enterprise for which he labors.

## Practical Ecumenism

BACK IN 1960, when the Catholic-Protestant dialogue was still in its infancy, there was published in this country a book by the renowned Protestant biblical scholar Oscar Cullmann. The book, *A Message to Catholics and Protestants*, was a very short one, but its aim was clear and to the point. "My proposal," Professor Cullmann wrote, "is for an offering for one another, by Catholics for poor and needy Protestants, by Protestants for poor and needy Catholics."

What he had in mind was that Catholics and Protestants could, by mutual offerings, make evident their concern and affection for each other. Such a gesture, he said, would be a symbol "of solidarity, of brotherhood among all who invoke the name of Christ." Anticipating doctrinal objections, Professor Cullmann noted that the offerings should be "not an offering of a 'church' for a 'church,' but rather of separated Christians for separated Christians." They would recall to all "in a concrete manner that those belonging to another confession are not only brothers, but brothers in Christ."

Though he offered some examples of how the idea had been implemented, without difficulty, in some parts of Europe, the American reaction was that of almost total indifference. The book itself was not widely reviewed, no discussion or debate followed and the whole thing was quickly forgotten. At most,



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in the years which followed, one could hear an occasional story of mutual offerings, but they were so scattered they had little impact.

Perhaps the churches were not ready for such gestures. Perhaps the idea was not as publicized as it might have been. Perhaps Americans are not willing to extend ecumenism to their pocketbooks. In any case, ecumenism has come a long way since 1960, far enough, surely, for Professor Cullmann's plan to be taken seriously now. More than that, it is particularly suitable for the American scene. Good causes abound in this country and Americans are used to contributing money to church and charitable institutions. The organizing of drives and the collection and distribution of monies is a well developed art in American Catholicism and Protestantism.

The possibilities of applying Professor Cullmann's idea are almost unlimited. Only recently, for instance, the Protestant monastic community of Taizé in France sent aid to a Catholic bishops' farm co-op in Northern Brazil. Aid has also been given to farm projects in Brazil, Peru, Bolivia and Uruguay. Moreover, the Dutch bishops plan to give the money collected in a Lenten drive to the Taizé project "Operation Hope" in Brazil. It would take little imagination for American Protestants and Catholics to locate worthwhile projects to which they could give in the name of ecumenical solidarity, especially today when the churches are attempting to meet the basic problem of poverty.

It is easy enough to anticipate objections. No doubt many would dismiss the idea as a gimmick. It could, of course, be just that if done in a superficial way with an emphasis on publicity rather than substance. There is no reason, however, to assume this will happen. One of the happiest results of the ecumenical movement is that it has done much to put to rest the vague notion of "brotherhood," a word which once served to gloss over both differences as well as the deeper idea of man's common humanity. By now we ought to know that unity is hard work, not achieved by ceremonial banquets and protestations of respect.

Theological discussions have made great progress. Both Catholics and Protestants now need to add the dimension of effective ecumenical action. Professor Cullmann's plan would provide a grand opportunity for such action.

*WASHINGTON REPORT*

# New Approach to Latin America?

NO PROJECT was closer to President Kennedy's heart than the Alliance for Progress in Latin America, which he initiated three years ago this month. At the time of his death, he was engaged in a hard, vexing struggle with Congress to obtain sufficient funds for the Alliance. The program then was under attack not only from the traditional enemies of all foreign aid in the House, led by Representative Otto Passman, but also from its nominal friends in the Senate, led by the dean of perfectionist liberals, Senator Wayne Morse. The program survived these attacks but not on the original financial scale President Kennedy had proposed.

One of the more poignant events of this gray, sad winter in Washington was an off-the-record speech which Jacqueline Kennedy made in the East Room of the White House several weeks ago to Latin American officials who had gathered to discuss the Alliance. Mrs. Kennedy, who is fairly fluent in Spanish, as her husband was not, spoke briefly and extemporaneously about her husband's enthusiasm for the Alliance and his high hopes for its success. The meeting was closed to the press, but those who were present report that many of the Latin Americans were in tears after Mrs. Kennedy's talk.

Interestingly enough, Latin America is the one field of foreign policy where President Johnson has shown strong personal interest since taking office. He almost immediately dismissed Edward Martin as assistant secretary of state for Latin America and Teodoro Moscoso as administrator of the Alliance. He combined the two jobs and appointed Thomas Mann to the new, dual post. Mann, a native Texan and longtime acquaintance of the President, has served for many years in the State Department. At the time of his promotion, he was ambassador to Mexico. He has earned the reputation for being tough and outspoken, particularly in defense of American policy when it has been criticized and of American business interests. (The current Washington cliché to describe Mann is "hard-nosed.")

The appointment of Mann dismayed friends of the Alliance. No one doubts that he is able and articulate. But since the Alliance is fundamentally a long-term venture in economic development, its administrator needs special skills. The development of underdeveloped countries has become practically an independent profession in recent years. Its most adept practitioners are a fairly rare combination of engineer, investment banker, economic planner, and father confessor. Moscoso, a Puerto Rican who had been a spectacular success as the head of his home island's industrial development program, had many of these requisite qualities. Despite the usual difficulties of recruiting people for the foreign aid program, he had developed a good staff and made



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considerable progress in getting the Alliance started.

The post of assistant secretary of state for Latin America is likewise highly specialized because it takes a sure political sense to execute American policy in a hemisphere plagued by the alternatives of Castroite Communism and brutal military dictatorship.

Contrary to what might seem true at first glance, the two halves of Mann's dual responsibility actually conflict rather than complement one another. In the very long run, economic development should diminish our political troubles by providing a firm social base for democracy. But during the intervening decades, development is unsettling and disruptive. It means moving peasants off the land into cities and converting the passive and illiterate into movers and shapers of their own fate. It stirs hopes, arouses envies, breaks old allegiances, and inevitably produces political turmoil. In short, Mann, the diplomat and political strategist, would have an easier time if Mann, the economic developer, did not contribute to changing the status quo.

Supporters of the Alliance fear that Mann will place his political responsibilities ahead of economic development. He may let the Alliance jog along, but devote most of his own energies to cultivating the ruling elites in the Latin countries, strengthening political ties, vigorously defending U. S. business interests, and trying to shore up American popularity. There is nothing wrong with any of these objectives; indeed, Franklin D. Roosevelt's "Good Neighbor" policy of thirty years ago was conceived largely to promote these conventional aims. Rather, it is a matter of emphasis and priorities. President Kennedy's program to promote planned economic development and social reform in the hemisphere adds entirely new dimensions to the work of traditional diplomacy.

The ruling elite in a Latin country, for example, may be politically cooperative with the U.S., voting with us in the United Nations and the Organization of American States. When President Johnson or some other American dignitary visits that country, he may receive a friendly, enthusiastic welcome. But the same ruling elite may coldly resist proposals for economic and social change. How far do we go in pushing for necessary reforms at the risk of jeopardizing relations with a friendly ruling group?

Alternatively, another country may be actively promoting economic development and reform but at the same time nationalizing American oil wells (as happened in Mexico in the 1930's) or copper mines (as may happen next year in Chile). How far do we go in defending U.S. business interests at the risk of antagonizing an enlightened government?

These hypothetical examples are necessarily oversimplified since in real life the alternatives are usually not that clearcut. But they serve to illustrate diverging tendencies. President Kennedy tended to be exceptionally patient with governments that hurt U.S. business interests if he thought the governments were moving in a progressive, constructive direction. This was true of his approach toward the present dispute between the American oil companies and the new government of Argentina which was elected on a pledge to nationalize them.

President Johnson and Assistant Secretary Mann, on the other hand, have suggested—more by their *obiter dicta* than by their specific actions—that they have a different attitude. They do not intend to let American interests be "pushed around" or America made the scapegoat for the failings of other governments. They are less concerned with promoting "the revolution of rising expectations" and more interested in advancing immediate political objectives. The most striking expression of this attitude thus far has been the consistently hard line the U.S. has followed, at the personal insistence of Mr. Johnson, in the prolonged wrangle with Panama about the canal. The President is determined that in no way, not even by implication, will the U.S. admit that any resumption of diplomatic relations with Panama constitutes a promise to renegotiate the Canal Treaty. He may win this semantic and procedural dispute, but since it is hard to envisage any diplomatic settlement that would not mean renegotiation of the Canal Treaty, one suspects that Mr. Johnson is really being tough with Panama in order to set a new tone and standard of firmness in our dealings with all the Latin countries.

Because there have been so many rumors that his heart was not really in the Alliance for Progress, the President arranged to speak on March 16 to a special meeting of the Organization of American States on the Alliance's third anniversary. He said all the right words, but since his speech was platitudinous and delivered in a hurried, routine fashion, he failed to erase the doubts. It is too early to make any judgment about the nature of the Johnson Administration's Latin American policies because the President has only been in office four months.

The decisive tests will come later this year when the newly-formed Inter-American Committee to coordinate the Alliance begins making recommendations. This committee is supposed to transform the Alliance from an American into a truly multilateral operation. Under the chairmanship of Carlos Sanz de Santamaria of Colombia, the members have no intention of being figureheads.

If the committee recommends projects and suggests allocating funds in ways that do not meet the approval of the U.S. government which is putting up the money for the Alliance, will President Johnson yield to the committee or interpose America's financial veto? When we know the answer to this question, we will know much about the future of the Alliance for Progress.

WILLIAM V. SHANNON

*(Mr. Shannon is The Commonweal's regular correspondent in Washington.)*



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*The Contribution of Free Scholarship*

# Academic Freedom and Catholic Dissent

*LESLIE DEWART*

THE PROBLEM of Catholic academic freedom has often been posed in terms of the conflict between the will of the academic institution and the will of a dissenter. Since the institution's will coincides, by definition, either with the ruling authority's or with an established, majoritarian opinion, it is only too easy to assume that the institution's will undeviatingly seeks the good of the Church and inerrantly maintains the truth of the Catholic faith. Therefore, even when the good intention of the dissenter has been recognized, dissent has tended to be identified with error. Traditionally it has been at least suspect and unwelcome; it has been generally disallowed as a matter of course. The only real problem has been a practical one: how to deal with the dissenter.

The simplest solution to this question has been predicated on the principle that "error has no rights." This means that since dissent is to be suppressed, the dissenter must be rendered ineffective, even by the use of means that would appear to conflict with the dissenter's human rights, which his error has caused him to forfeit. However, this unsophisticated stand is becoming increasingly rare, and a rather more "liberal" opinion has begun to emerge according to which the errant person has rights even if error does not. Hence, equal insistence must be placed upon the need to suppress dissent and upon the need to respect at all times not only the dissenter's claims in justice, e.g. regarding reputation, financial consequences, etc., but even the personal right of the dissenter, in virtue of the freedom of conscience, to his *private* dissent.

Indeed, there have been some recent attempts to develop a theoretical justification for this position. The theory here is based upon "a distinction between the teacher as teacher and the teacher as autonomous philosopher." (Presumably this applies to other scholars as well.) In the latter guise the Christian teacher "has a responsibility over and above his commitment to the College. This is a personal responsibility to truth itself." But his responsibility as teacher is not to the truth, but "to the College." Now, "in contracting to teach, the teacher undertakes to act as the College's committed representative in the classroom." Therefore, the Catholic professor must, even when he dissents, teach undeviatingly whatever the Catholic academy requires him to teach as the correct apprehension of the truth. This does not constitute a denial of academic freedom, according to this reasoning, since it is only *as a teacher* that he is required to comply with the academy's will. *Privately* he remains free to think as he may wish and as his conscience may dictate.

This opinion is understandable as a reaction to the standard non-Catholic defense of academic freedom: that dissent is essentially justified as an individual right, that is, the right of every person to hold and expound the truth, as he understands it, *against* all other views and *regardless* of everybody else's opinion. Catholics are not unreasonable to retort that the individual good as such cannot take precedence over the common good, that individual rights are correlative to duties towards others, and that the rights of the group must also be recognized and respected even when they may conflict with individual rights. In brief, dissent is not justified on the grounds of individualism.

There is an even deeper reason why the tradition of "unbridled" academic freedom is repugnant to the Catholic intellect: common opinion is to be accorded greater respect within the Christian Church than in ordinary human groups. The common opinion of any group deserves consideration simply because experience shows that common opinion, particularly if it has been arrived at slowly and over a long period, is often very wise—even if sometimes correspondingly foolish.

But in the Church a truly powerful reason recommends greater caution, namely, the *ecclesiastical* character of the Christian faith. For the Christian doctrine is incarnate in a collective response to revelation, that is, in a socio-historical tradition which we call the faith of the Church. This collective mind, not simply a statistical average opinion, but the enduring Spirit against which the gates of Hell shall not prevail, is not simply wise, but in a sense, as we believe, actually infallible. The infallible doctrinal authority of council and pope is precisely the authority to decide what is and what is not the genuine, traditional, collective faith of the Church. This is why they do not define "new" doctrine but merely explain and

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clarify what is it that we, all of us, have always from the beginning committed ourselves to believe.

Nevertheless, it is the very ecclesiastical character of the faith which justifies dissent and makes it valuable. For the collectivity of the faith does not imply immutability and fixity. On the contrary, we have recently—especially since Newman—begun to realize that the Christian doctrine, precisely because of its socio-historical dimension, truly and fittingly develops in time.

A sketchy acquaintance with the history of Christian thought and doctrine is enough to suggest the riskiness of assuming that the common current opinion at any given time is the only orthodox one. Claims to exclusive orthodoxy, therefore, should be avoided not only on the grounds of one's duty to charity but on the grounds of one's duty to faith.

For a new idea, an original thought is, by definition, uncommon at the time when it is first proposed: it would be senseless to expect the Christian faith and the Christian culture to develop without anyone seizing the initiative. That may be why Pius XII in *Divino Afflante* enjoined "all the children of the Church . . . [to] avoid that somewhat indiscreet zeal which considers everything new to be for that very reason a fit subject for attack or suspicion." On the contrary, to propose new ideas is an integral part of the teaching function which all the faithful of the Church share in virtue of their faith. The professional Christian scholar and teacher does so, moreover, in virtue of a special calling on his part.

OF COURSE, an original or new idea is not necessarily true—it may not be even important. But it deserves consideration precisely because it is new or original. The need for advance in the faith suggests that the Christian attitude should be not merely one of openness towards the new but, moreover, one of positive bias in its favor.

But the foregoing argument tries to establish merely the permissibility and the extrinsic need of dissent as a means of fostering the development of the faith. We have yet to examine the nature of Christian dissent, from which we can establish its intrinsic value. To do so we must depart from the deeper assumptions of the "liberal" theory of academic freedom outlined above. For at the bottom of that theory lies that misguided, "indiscreet zeal" which conceives the purposes of the Church as those of a society whose reality is prior to that of its members and whose finalities are separate from those of its components. This would be to construe the Church as a totalitarian society into which the human reality enters only accidentally and one which exists not for the sake of man but vice versa.

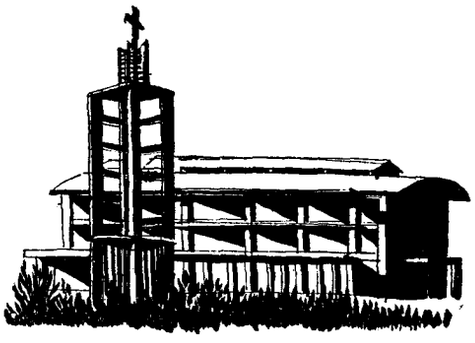
If to be a Christian is, literally, to *belong* to such a society, the teacher's essential relation to the Christian academy could only be described as an analogous submission. Thus, the Christian academy must also be conceived as a totalitarian society which serves the Church in the same way that it is served by its teachers: "the Catholic College," it is asserted by the same persons quoted earlier, "is subject to the teaching and ruling authority of the Church, and thus has the duty to follow the guidance of the Church in all areas of education and teaching." Could a Christian university professor remain loyal to the Church if he failed to subscribe to this proposition?

Well, the legitimacy of the sacred government's authority commands the obedience of the faithful: we are truly subject to the ruling authority of the Church. Nevertheless, just as the foundation of our religious relation to God is not definable as subjection to His power, but as free commitment in response to His call and as rebirth in the free acceptance of His gratuitous charity, our position in the Church is similarly not definable as subjection to authority, but as free undertaking. It is a cooperative membership; it essentially requires the active engagement of human freedom and the autonomy of the intellect.

We are not members of the Church because we are subject to its government's authority: it is, rather, the other way around. Consequently, though we are conscience-bound to obey legitimate commands, our duty to the Church is not formally discharged by our obedience to the sacred government of the Church. To live the Christian life demands much more, and even more difficult tasks, perhaps, than mere obedience: it demands initiative, spontaneity, and the engagement of human existence in its own self-creative task.

For instance, is the *normal* procedure for the Christian in order to determine his day-to-day conduct to consult authoritative opinion, or to ascertain the wishes of the local ordinary or, where this is not practical, to extrapolate from the appropriate encyclicals to what the Holy Father would have us do today if only he could give us his personal pastoral care? This may well have been true under certain socio-historical conditions. It is hardly so in the state of development and self-awareness that contemporary man has reached. Even more, under certain circumstances the Christian's duty to the Church may require him, all the while remaining subject to authority and disposed to the strictest obedience, actually to *oppose* "the guidance of the Church."

But we must be clear as to the nature of this opposi-





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tion and as to what justifies it. It would be easy to reason that the individual's freedom of conscience empowers him to oppose legitimate authority on the grounds of a prior duty to the whole of the Church. This sort of opposition would really conflict with Christian obedience, since it would make the legitimacy of religious authority to depend upon its righteous discharge in the service of the faithful. Religious authority *is* granted for the sake of service to the faithful, but unlike political authority it does not depend on that service. On the other hand, it is true that the individual conscience owes a duty to the whole Church. But opposition to legitimate Church authority cannot be justified as taking the side of the faithful against a bad or mistaken ruler: this would be divisive and subversive even in those cases in which the division is first caused, and the subversion invited, as it were, by the ruler's abuse of authority.

FREEDOM of conscience and the individual's duty to the whole Church require a "loyal opposition," that is, an opposition grounded upon the very legitimacy of the authority and upon whatever continuity the ruler may have preserved with the faithful under his command rather than upon whatever alienation the ruler's error or injustice may have introduced between government and governed. For if it is true, as was suggested above, that we are subject to authority because we are members of the Church, it follows that part of our duty to the whole Church requires loyalty to its sacred government: allegiance to Church rulers is essentially part of our allegiance to the Church.

Thus, opposition to the sacred government is justified precisely when one's devotion and loyalty *to that government* are judged by one's conscience to be best discharged by opposing the mistaken views of the legitimate authority. This opposition is not divisive—on the contrary, of itself it tends to reconcile within the Church the ruler and the faithful. Nor is it subversive—on the contrary, it constitutes the proper way to help the hierarchy discharge *its* governing duty to the whole Church. But it is only in such an indirect way that the dissenter's freedom of conscience is ordered to the welfare of the whole Church.

The extraordinary example of Catherine of Siena comes readily to mind. But even in the everyday life of the Church, how does the Chancellor, say, or the theological advisor best serve not only the whole Church but, in the first place, their own bishop? By adopting the slogan that their duty is "to follow the guidance of the Church"? Or by imparting conscientious and sincere advice, by offering *their* tactful guidance to the ruling authority concerning what *it* ought to do—and upon occasion also by not opposing every episcopal view that they believe ought to be opposed? "Obedience" can be vicious when the exercise of autonomy is called for. And for this sort of "opposition" not only the whole Church but ruling authority itself should be grateful. Only poor rulers prize the toady and the sycophant.

In the Christian academy, where the scope for intellectual initiative is particularly wide, the foregoing is applicable with special force. The Christian academy does not as such follow the guidance of either Church or Church authority. Within its commitment to prudent obedience it should *offer* its guidance and advice, to the Church in general, but very specially to the sacred government of the Church. Concrete reference should be made here to an academic area in which Christian academic freedom is endangered perhaps most often of all: philosophical teaching and research. The Christian academy often seems to think that its Christian duty is done by the periodical scrutiny of the pertinent documents from *Aeterni Patris* to *Humani Generis* in order to make sure that it has not deviated from "the wishes of the Church."

More to the point, perhaps, would be for the Christian academy to study the historical and sociological conditions of the Church since Pio Nono, so to analyze the culturally and historically conditioned conception of philosophy assumed by these documents, and so to penetrate beyond their immediate to their developing truth, that the academy's devotion to the Church and to its government would be manifested not in directives to the staff to remain ever watchful against insidious philosophies, but in representations to the Church community and to Church authorities recommending new, different emphases and proposing alternatives more in keeping with reality and with the times.

If we can speak of Christian "service," whether to Church or to academy, it is only, as Protestants do, in the context of the free service of love; for the Christian is a constituent member of the Church. The professor's essential relation to the academy is that of constituent member. And this membership, too, is given by the union of his freedom with that of others for the sake of the freedom of the whole Church.

The point is not so much that this membership confers special rights on the academic member, but that it indicates certain needs on the part of the academy. The conception of scholarship as a purely private matter in which freedom can obtain, and of teaching as the proper academic enterprise in which freedom plays no role, is in the end destructive of both scholarship and of teaching; it betrays both academic freedom and the academy itself.

It is the very nature and finality of the Christian academy which require *it* to engage the freedom, not the services, of its professors—just as it is for the sake of teaching that research should be construed as a public, academic activity. It is for the benefit of the Christian university and not merely the professor's that academic freedom ought to obtain. And it ought to flourish, above all, for the sake and benefit of the Church. For the Christian academy best serves the interests of the Church when it



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exercises *its* freedom in order to realize in a Christian way its own nature as academy, that is, in order to devote itself to the cultivation of the intellect and the promotion of free enquiry. The university that does not allow freedom to *all* its members has, by definition, renounced its freedom and, therefore, has abdicated its academic responsibilities to the Christian Church.

The Christian academy is an institution of and within the Church, but this does not mean that the academy is Christian insofar as it is subject to the authority of the Church. For the Christian academy is not established—as we once thought—by that authority: it is generated by the free decision of its members, in virtue of their prior Christian commitment, to dedicate themselves to, and to participate in, the cause of Christian scholarship and education. This is why the right of the academic member to academic freedom is not his right to maintain his own individual views against everybody else's: it is his right to *participate,* in virtue of his duty and his accepted Christian vocation, in the common task of the Christian academic group. In sum, one could hardly believe in freedom of conscience for the Christian but not for the Christian professor. Academic freedom, in the last analysis, is nothing else than freedom of conscience discharged in the context of a common intellectual Christian life.

The foregoing has put aside all consideration of the student's membership in the academic community. Yet, a discussion of academic freedom could not abstract from it altogether, for academic freedom begins with the *student's* freedom being respected and fostered by all. Here I shall merely suggest that the real danger to be avoided is not the scandal of *wrong* indoctrination (by this term I mean teaching, either revealed or natural truth, by appealing to authority rather than, respectively, to free will and to intellect); the real danger is the scandal of indoctrination itself. No one, whether majority opinion, dissenting teacher or "the institution itself" has a right to abuse the academic freedom of the student.

If the possibility of error so frightens some Christian academics the reason may be that their deficient ecclesiology is bolstered by a questionable epistemology. For it may be that lack of dissent (or of student academic freedom) may tend to make the proliferation of error more likely, since enforced conformity rewards inflexibility, inertia and passivity. It also may make error more insidious, if artificial unanimity produces the illusion of truth and fosters contentment with the achievements of the past—all the more contemptibly so if the achievements of the past are not even one's own, but another's.

The pursuit of truth requires the risking of error; to pretend otherwise is to misunderstand the nature of truth. The Christian academy is not a society for the avoidance of error and the preservation of truth. It is a collective Christian enterprise freely dedicated to the latter's cultivation, development and fruition—and to that end it converts all it possesses, including, upon occasion, error itself.

*Uses and Abuses*

# Education for the Cold War?

*RONALD GROSS*

SOME twenty years ago Jacques Maritain wrote: ". . . in the world of tomorrow the educational system will take on ever-growing importance and amplitude, and become, still more than today, the basic and crucial function of a civil community." The statement was prophetic, but its fulfillment has proven ominous in a way which Maritain could not have foreseen. Education has indeed become one of our prime preoccupations as a nation. But this elevation of the schools paradoxically threatens certain central educational values.

The balance is always a fragile one between the educator's concern with developing the potentialities of individuals, and society's demand that the schools turn out efficient workers and compliant citizens. In times of national stress this tension tends to resolve itself on the side of short-range societal self-interest. Today there is danger that the equilibrium may be permanently disrupted. Education has become a critical weapon in the cold war; Washington increasingly demonstrates its commitment to education. But the first massive governmental action in support of schools and colleges was inauspiciously titled the *National Defense* Education Act. It stressed scientific subjects, and it contained the student loyalty oath.

In adjusting to their surrounding society, the schools have somewhat the same problem of dual purpose as the Church. In both cases the institution's aims include both personal services for members (in the case of the Church,

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sanctification) and the performance of certain social activities (apostolic services). This is a knotty problem for the Church, and always has been; St. Thomas suggested that the holiest person in the community need not be chosen as the superior if there is some less holy one who is a competent administrator.

In the schools it is even tougher, for the distinction between the two kinds of aims cannot be so clearly drawn. What is good for society is often fine for the children, and vice versa. But just as often the opposite is true: powerful representatives of society demand that the schools undertake things which educators do not judge to be in the best interest of their pupils. Since these students will constitute the society of tomorrow, the educators in such cases are also upholding a different vision of what that society should be, based on the kind of training to be given its prospective members.

HOW IS the American educational system currently trying to fulfill its own purposes while adjusting to the insistent demands of a cold war society? American education is undeniably in the midst of a wave of experimentation. Probably the most prevalent reforms are in the treatment of the brighter students and in the training of teachers. In both cases the new emphasis is on rigor and the mastery of the solid academic subjects. Nationally sponsored revisions of the curriculums, particularly in the sciences and mathematics, are providing the materials needed to carry out reforms from the primary grades to the high school.

Moreover, education is undergoing a belated industrial revolution. Instructional television has swept through the schools and colleges as radio and film never did; language laboratories, which use magnetic tape recorders to teach foreign languages, have burgeoned from hundreds to thousands. Programmed learning (including the much-touted teaching machines) is providing a completely new technique of instruction. And original patterns of organization are being widely adopted: team teaching, nonprofessional school aides, flexible grouping of students, and independent study. In short, technology and the division of labor are finally being applied to education.

This outburst of innovation is affecting every aspect of the educational system, from kindergarten to university: curriculum, teaching techniques and materials, the organization of schools and instructional groups, the character of the classroom, teacher education, even school architecture. It marks the most extensive reform of American schools and colleges since the height of the progressive era in the twenties and thirties.

But the current wave of experimentation lacks one fundamental quality of the progressive movement. It is little concerned with the schools' role in society and the ends of education; it is devoted mainly to the search for more effective *means* of instruction. It often asks only how it can do the educational job better, not which educational job is worth doing. The ideological vacuum in contemporary American education is epitomized in James B. Conant's confession that he has despaired of perceiving the essence of education, and merely defines it as "what goes on in schools and colleges."

In truth, educators today share no coherent set of principles enabling them to filter the demands of society upon the schools. In this dangerous confluence of an educational profession preoccupied with techniques and a public clamoring for education as a weapon, one fears for the stability and integrity of the American educational enterprise.

A FLASHBACK in American educational history will make the current danger clearer. Such a backward glance is offered by two recent books, the best historical studies of American education to be published in the last decade. They are Lawrence Cremin's *The Transformation of the School* and Raymond Callahan's *Education and the Cult of Efficiency*. Cremin's book analyzes the rise and decline of progressivism with balance and brilliance. Callahan analyzes the social forces that shaped the administration of the public schools in the same period, thus rounding out Cremin's history. These two studies illuminate a number of important influences.

The last great period of ferment in our schools and colleges was the progressive era of the first decades of this century. During that period, two powerful sets of ideas struggled for control of American education. One of them—progressivism—was devised by educators and social thinkers who wanted to use the schools to reform society by giving students a revolutionary kind of education. The other was developed by the representatives of the status quo, and was designed to bring the schools into closer conformity with the values of American business society. Out of the struggle between the two forces came the fruitful evolutionary development of our educational system as we know it today.

Essentially, progressive education derived from four basic principles, which increasingly dominated the thinking of those concerned with the schools during the first two decades of this century. First, they were convinced that the school program should be broadened to include direct concern for the total welfare of the student at work, in the community, and as a family member. Second, they were determined to base classroom procedure on pedagogical principles derived from scientific research in psychology and the social sciences. Third, they tried to adjust the instructional program to the different kinds and classes of children who were coming into the schools of that time: in other words, to accept the full responsibility for educating everybody. Finally, the progressives believed that culture could be truly democratic—in fact, that the only true culture for a democracy was one in which every citizen not only participated, but helped create.



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Clearly, the progressives failed to reform society through the schools. But the radical thrust of their creed gave the movement its momentum, and enabled it to achieve the educational reforms for which it must receive credit. All the objectives listed above were achieved to some extent at least, and our schools today are more humane, more effective, and more relevant as a result.

WHY DIDN'T the progressive educators carry their ambitious reforms even further in the twenties and thirties? The answer to this question brings us to the second powerful set of ideas which fought for control of the schools during this period. Consider the pictures which the Lynds painted of the schools of Muncie, Indiana, in *Middletown* and *Middletown in Transition*. Their observations reveal what really happened to the typical American school during the era when progressivism supposedly dominated American education.

When the Lynds first studied Muncie in 1929 they found the schools closely resembling the factories in their rigid regimentation. When they returned in 1935—at the peak of progressivism's popularity—they found that the reform principles had suffered considerable attenuation as they rippled out to the Muncie schools. "Education for individual differences," the Lynds concluded, "will continue to mean tolerance as to the poet one reads, if any, and 'majoring' in literature or science, but it may mean in the years that lie ahead, less than at any time in the history of the city, the right to be 'different' as regards the broadening area of issues and activities which Middletown regards as central to its group welfare."

What happened in Muncie to attenuate and dilute progressivism and reconcile it with the status quo? The answer is simply that businessmen, not teachers, controlled the schools through local boards of education. The schools had been under a decade of attack by reformers when Taylor burst on the scene with "scientific management" in 1910. At the same time, the prestige of American businessmen was approaching its zenith, while the profession of school administration was still in swaddling clothes. When educational ideals conflicted with business values, it was no contest. The outcome was a massive transfusion of business values and techniques into the management of the schools, backed up by the prestige, public support, and financial control of businessmen school-board members.

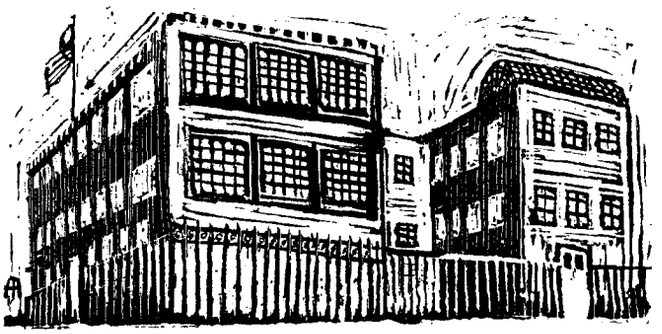
The results of this movement are summarized thus by its historian, Raymond Callahan: "The tragedy was fourfold: that educational questions were subordinated to business considerations; that administrators were produced who were not, in any true sense, educators; that a scientific label was put on some very unscientific and dubious methods and practices; and that an anti-intellectual climate, already prevalent, was strengthened." The outcome was a stand-off, which probably reflected a genuine consensus of the American people on the role of their schools. On the one hand, progressive ideas made sufficient headway to transform the schools in a number of highly significant ways. On the other hand, the influence of businessmen on the schools, as on most other institutions of American society, was quite powerful and in a great many ways decisive. The American people did not, in the last analysis, *want* their schools to spearhead a thorough reformation of society. But they did want certain reforms, and they got them.

"No matter what schools *say*," Sidney Hook has observed, "after a while most of them *do* pretty much the same thing." Our flashback has shown how this process—the asserted ideal, the countervailing social pressure—characterized American public education during the last great period of experimentation in the schools.

TODAY, as we have noted, there is no longer any truly radical ideology in education. Though the schools are being transformed through a variety of experiments in technique, no comprehensive vision is urging them to new roles or aims. (The desegregation movement, insofar as it can be considered a vast activist educational experiment, is the sole exception; one educator has observed that the organization which has done the most to change American education in the last decade has been the NAACP.)

This exhaustion of the left, this decline of ideology, is not unique to education, of course. The schools merely reflect the typical adjustment of American institutions to the organized society of the fifties. In all sectors, the quest for increased effectiveness and efficiency of operation are pressed with remarkable ingenuity, but always within the limits defined by the basic values of the status quo. Innovation, progress, constant improvement in functioning: all these are encouraged and rewarded, so long as they do not challenge the basic assumptions of the system, which are the demands of the cold war.

In the twenties the men who ran our schools knew that the business of America was business. They were pleased to think of themselves as businessmen, and to accept the ideal of efficiency which dominated industry. In the sixties the business of America is defense, in the broadest sense. The current counterpart to the cult of efficiency





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is the enlistment of the schools in the cold war. This is the way society presses its demands on the schools today; this is the demand with which the schools must come to terms. And schoolmen are all too frequently delighted to reinterpret their role as that of running one of the nation's great "industries," devoted to producing the "human resources" for a technological society.

There is much that is good in the current wave of experimentation in the schools. Better ways of teaching and learning are being developed, based on recent research into the nature of the mind, the structure of our major bodies of knowledge, and the potentialities of certain tools and techniques of instruction. There is also much that is good in the growing governmental concern for education. The schools are a national problem, and must be dealt with on a national basis and receive national support.

The danger to education is a philosophical one. Its expression can be found as far back as Lycurgus or as recently as the current demand that national needs should define educational goals. Briefly put, it is the confusion of the schools' social *function* with their educational *purpose*. The function of schools and colleges is necessarily the performance of certain services which satisfy needs of the society. That is their chief justification for demanding public support. But to elevate this necessary *function* by making it education's sufficient *purpose* is to convert a social fact into a principle of value.

The schools must perform a social function to exist, but they cannot exist merely to perform that function; otherwise they will find themselves in the position of merely maintaining the status quo.

As Maritain put it two decades ago, in *Education at the Crossroads:* "The means (of modern pedagogy) are not bad. On the contrary, they are generally much better than those of the old pedagogy. The misfortune is precisely that they are so good that we lose sight of the end. . . . The essence of education does not consist in adapting a potential citizen to the conditions and interactions of social life, but first in making a man, and by this very fact in preparing a citizen."

*A Place of Privilege?*

# Thomism Today

*ROSEMARY LAUER*

THOUGH it is not too conducive to a feeling of security about keeping head and body together, more and more concerned persons have been sticking their necks out recently to take a critical look at the teaching of philosophy in our Catholic colleges and universities. Inevitably the critical look involves an evaluation of the role that Thomism plays in the curriculum. However, the term "Thomism" has so many shades of meaning that any discussion of its value in a course of studies must be preceded by some semantic spadework.

In certain circles "Thomism" is a somewhat scurrilous term. A "Thomist" is an unphilosopher who thinks he is a philosopher because he has always had all the answers, though he has never had a question. All members of the species are, with the rarest exceptions, Catholic; and most Catholic unphilosophers are Thomists. Their natural habitat is the thirteenth century, and they flock together for mutual protection against contemporary ideas, a form of self-defense required because of their peculiar vulnerability stemming from the fact that they are able to see only what is behind them.

Another definition is rather more palatable to those who think of themselves as Thomists. A Thomist is one who has found, in a serious and prolonged study of the writings of the Angelic Doctor, the most satisfactory treatment of the basic philosophical problems. Religious faith plays no role in his commitment to Thomism, though, for the most part, only Catholics are inclined to put into a study of St. Thomas the time and effort needed to appreciate him. A Thomist is fully cognizant of the fact that this is the twentieth century, but he finds the thirteenth-century philosopher's principles perennial enough to be adapted to current problems and interests.

This second definition of "Thomist" is not subscribed to by all teachers of philosophy in Catholic schools; quite a number would be willing to say that the first definition comes much closer to the reality in a majority of cases. And, of course, there is room for many definitions between these two extremes. But what those in positions of authority think Thomism is plays a large

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part in determining what thousands of students shall study in their philosophy courses.

Another large part of the determination is made on the basis of how the powers that be interpret such documents as the encyclicals *Aeterni patris* of Leo XIII and *Humani generis* of Pius XII. Here there are also two extremes. At one end are those who fasten their attention solely on the passages in which Thomism is recommended and ignore the sentences in which it is said that the study of the other scholastics (presumably even the "nominalist," Occam), and of the ancient and modern writers is also a duty of the philosopher. The most extreme of these extremists interpret the encyclicals as not only recommending, but *imposing* Thomism—and Thomism only—as the philosophy to be taught in all Catholic schools, though certain non-Thomistic philosophies may be presented as examples of how non-Thomists inevitably fall into error and have nothing good to say that St. Thomas has not already said better.

At the other pole are those who maintain that philosophy, if it is to remain philosophy, must be a matter of experience and reason alone. It is not, as St. Augustine thought, a "faith seeking understanding," but the activity of a man who is engaged in living in a particular environment and attempting to find some meaning in himself and his environment, a meaning whose comprehension does not presuppose any particular religious commitment. Therefore, the imposition of a philosophy by religious authority is a logical impossibility. Authority *cannot* be a source of philosophical insight. Consequently, though one may, by way of showing respect for authority, nod once or twice in the direction of St. Thomas, one will always remember that genuine philosophy is autonomous. Here again, of course, there is considerable room for maneuvering between the two extreme positions.

THESE interrelated problems—what a Thomist is, and the competence of ecclesiastical authority in philosophy—determine in large part why what is going on in the classroom is going on. But what *is* going on? Simply reading course titles, descriptions of courses, and statements of policy and purpose in college bulletins does not shed a great deal of light on the situation, for the realities underlying the same official pronouncements may be quite divergent. (For example, one can only hope that appearance and reality differ in the Pennsylvania women's college which states in its bulletin that philosophy will provide the student with the set of principles she needs to "attain a happy and successful life and reach the end for which [she] was intended by [her] Creator." Most schools are more modest—and theologically more orthodox—in their claims.)

Therefore any survey of the present situation must depend upon a direct knowledge of the schools themselves or upon reports from responsible persons who have such knowledge. The results of such a survey, obviously, will not be of the sort to delight the heart of a statistician, but an analysis of some representative types of schools can very well give an indication of which way the current is moving.

In the eastern third of the United States, for example, there is one Catholic university in which the bulletin lists the usual required undergraduate courses—philosophy of man, metaphysics, ethics—but the content of the courses and the textbooks used are left to the discretion of the professor. Very little Thomism is taught, because very few professors are Thomists in any sense of the term. On the graduate level one or two Thomistic courses are offered each year. The reasoning behind this is that philosophy is really *philosophy* and not a disguised apologetics. Besides, turning out students splendidly equipped to live in thirteenth-century Europe is hardly a consummation devoutly to be wished for in twentieth-century America. And despite *Aeterni patris* and *Humani generis*, ecclesiastical dictation in philosophy is considered as much a usurpation of authority as it would be in physics or biology.

However, since philosophy is generally regarded at this university as a *search* for wisdom, an *inquiry*, rather than a stock of conclusions, it is very unlikely that any professor would use his academic freedom to teach as *true* any proposition contrary to Catholic faith. Yet, not all the professors at this institution have the same diffidence regarding philosophical conclusions; one member of the faculty remarked at a national meeting last year that a man who does not think he knows what is true and what is not true in philosophy has no business teaching it.

According to this criterion, of course, Plato would not be eligible for a teaching position in philosophy—and there *are* chairmen of philosophy departments in Catholic colleges who would not hire Plato (one Thomist is reported as having observed that Wordsworth's "Ode on the Intimations of Immortality" could have been a great poem, but unfortunately it is a "versification of Platonism"). There are also chairmen who would not hire Descartes either, or Kant, or Hegel, and perhaps not even St. Augustine—not because these men were insufficiently confident of having arrived at the truth, but because the "truth" they arrived at was not Thomas' truth.

Not far from the "progressive" university we have just mentioned there is another large Catholic school in which Thomism is the official doctrine. Textbooks are chosen and syllabi drawn up with this position in mind. The policy is largely a matter of submitting to what is regarded as a legitimate exercise of ecclesiastical authority, though there are quite a few persons on the faculty who are sincerely convinced that giving the students Thomism is the best way to introduce them to philosophy; and there are some who genuinely think



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that just about everything of real philosophical value can be found in St. Thomas, whether it be an evolutionary perspective on nature or a Freudian evaluation of the unconscious.

However, there are others on the staff who think that such a strictly Thomistic approach is not geared to the exigencies of truth or the needs of the students. Moreover, many students themselves chafe at what they regard as indoctrination, and some alumni have objected that the uncritical exposition of Thomism to which they were subjected contributed nothing to their intellectual development and did not equip them at all for dialogue with contemporary minds.

At a third university in the east the basic orientation of the courses is historical, and Thomism is treated, in its place, as a privileged moment in the history of ideas. Special consideration is given to the needs of students living in a modern, pluralistic society. The philosophy taught at this institution is a "Christian" one, inasmuch as it is an analysis of Western experience, which is historically Christian. In the graduate philosophy department, which has one of the largest enrollments in the country, the aim is to turn out *scholars* who know as much about *everything* as possible. Consequently, there is not room in the curriculum for more than one or two Thomistic courses each year.

A SURVEY of schools in the midwest reveals a situation similar to that in the east. One large university with an excellent reputation for scholarship in its philosophy department and with a number of faculty members highly regarded outside Thomistic circles, is strictly, and without apology to anyone, Thomistic on the undergraduate level. Though there is a healthy respect for historical development in philosophy this is not reflected in the required courses.

The choice of Thomism as "the" philosophy of the university is considered by those responsible to be a completely philosophical choice. At last year's meeting of the American Catholic Philosophical Association, one member of the department pointed out in some detail the dangers of "philosophizing by episcopal edict." The British Bishop Kilwardby's thirteenth-century "attempt to establish philosophical conclusions by his authority as a bishop is a lesson in futility," he said. Since Bishop Kilwardby's excursion into philosophy involved a condemnation of Thomistic cosmological theses—though Kilwardby was himself a Dominican—and the condemnation was never officially rescinded, "it may still technically be forbidden to teach Thomistic natural philosophy in the Archdiocese of Canterbury."

To avoid such ridiculous situations, this particular university takes its Thomism straight, and without any ecclesiastical chaser. In the graduate school, however, St. Thomas is approached quite critically and in his historical context. Textual analysis by the students in small seminars is favored over lecturing as a teaching method. Scholarly standards are high, and so much is demanded of the students that it has been a common conviction among them that anyone surviving even the M.A. program without having a breakdown will probably *never* have one.

At another, somewhat similar, school in the midwest an anti-Thomist spirit is highly developed among the graduate students—but in the theology department, which, specializing in the "new theology," draws students from all over the country for its Ph.D. program. An observer there reports that many of those enrolled in the program are anxious to "junk" St. Thomas, possibly because they have read very little of him.

However, the new theology is not dependent upon scholastic concepts or terminology, but upon archaeology, anthropology, and linguistics. The "handmaid" is no longer a useful servant, and it is rather foolish to keep her on. Nevertheless, the "handmaid" is, in some quarters, predicting dire things for her mistress should the servant be fired. Four or five years of dallying with the new-fangled hired help will show up their limitations and defects, and there will be a turning back to the faithful handmaid of yesteryear. Thomism must be kept in a healthy state and ready to go back to work as soon as the theologians recover from their temporary insanity and settle down to putting their house in order again.

The situation of Thomism in the midwest as a whole came into focus fairly well at a recent De Paul University symposium dealing with "the general philosophy curriculum in Catholic colleges—its relevancy to the twentieth-century lay student." The various points of view at midwestern schools were represented at the meeting by the various types of Thomists, non-Thomists, and anti-Thomists. There were a few whose commitment to Thomism is analogous to belonging to a party —or being in a certain cheering section at a football game. For these people, if Thomism has no relevancy for the twentieth century, it is the twentieth century that needs adjustment, not their philosophy. The type is admirably represented by the cleric who was approached by a naive student with a naive question: "Don't you think that some day somebody will come along and improve on St. Thomas?" "Have you *read*



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St. Thomas?" replied the cleric in tones betraying his shock that anyone should think St. Thomas capable of improvement.

The type is represented, too, by the professor who was told that Dom Bede Griffiths, who has spent many years in India, had come to the conclusion that Thomism was absolutely foreign to oriental culture and could never become the dominant philosophy in such a culture. The professor's reply was that oriental culture was inferior to Western culture and that the duty of the Westerner was to improve the culture of the East until it became Western enough to assimilate Thomism. For these Thomists the principal purpose of attending such a symposium is to protect the status quo—or give it more status if possible—and to prevent those who have been lured by the novelties of phenomenology or existentialism from making fools of themselves and corrupting their students.

THOSE, however, who do not share such an exaggerated reverence for Thomism—a reverence St. Thomas himself would hardly share were he living today—are keenly aware that there is a great deal more potentiality than actuality in the current philosophical offerings in their colleges. As one member of the symposium put it, "At best, the current presentations of philosophy amount to serving up a predigested pablum which is highly impalatable—especially to those carnivorous students who have tasted more nourishing diets. At worst, some professors are like the runner carrying the 'message to Garcia,' never themselves knowing what is in the packet. In a doctrinaire program, they are simply reduced to the role of newspaper journalists—reporting the news. And it is generally stale news at that."

One participant in the symposium, an Eastern rite priest, asserted that genuine Thomism (according to the living spirit rather that the dead letter) requires that one not alienate himself from the contemporary world, that one know modern philosophy well, and that one take part in the common work of philosophy with contemporary thinkers—a description of Thomism that must sound reasonable to anyone knowing about St. Thomas' participation in his own world, his knowledge of the "modern" Aristotelianism, and his sharing in the common work of philosophy with his thirteenth-century contemporaries.

What will be the result of such symposia and of similar discussions going on informally in various colleges and universities? Perhaps a few observations are in order. First of all, it is extremely unlikely that many professors over the age of forty are capable of changing their basic philosophical orientation. Curricula are currently being controlled for the most part by those over forty; and therefore substantial curriculum adjustments, it would seem, can occur only with personnel changes. And these changes are inevitable as older members of faculties retire. The younger persons who must replace them represent a much more open form of Thomism, when they represent Thomism at all.

But the majority of young Catholic teachers of philosophy, most of whom are laymen, while they may know St. Thomas at least as well as their elders do, are not committed to Thomism. This is not, as some have maintained, because they have despaired of metaphysics—though a few have done so—but because they find the metaphysical approach of a Merleau-Ponty or a Gabriel Marcel much more meaningful today than that of St. Thomas. Consequently, prognostications are made that within ten or fifteen years Thomism will enjoy in Catholic schools only the status of "a" philosophy rather than "the" philosophy.

Moreover, since the new theology is most unlikely to revert to the old scholastic method, the services of a philosophical handmaid will not be in demand. For this reason, philosophy, it is predicted, will have to stand on its own feet and assume the role of an autonomous field of inquiry. One consequence of this (as well as of the increasing encroachments of scientific and professional courses on the time now allotted to philosophy) is that required courses in philosophy will be greatly reduced or even eliminated altogether. Philosophy will become one of the humanities, stressed in the liberal arts schools and skimped on elsewhere.

There are many philosophy professors to whom such a state of affairs appears so disastrous that they can be counted on to stave it off as long as possible. But those who know the younger generation can see that drastic changes are inevitable. Whether for better or for worse, only time can tell.

## *Antiphon I*

O lion's child,
ramping in the pitfall
of a bone, hunger
is a lion's meat.
No ribbon is your bond,
nor silken rose his prize
that's gold and king of beasts.

Rootbiter blinded
by the slips of earth,
prey, all birds of paradise,
start at the bloody quick
lunging in this dark. Now
rats have found your marrow
and the raven's at your eye.

Cry lone, God's metaphor,
terrible still in chains of light.

SUZANNE GROSS



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# THE SCREEN

## *What Valerie Knew*

THE THEME of "The World of Henry Orient" (adolescents' discovery that all is not beautiful in this world and that their elders are not always perfect) is handled seldom in the movies, and certainly never better than in this bright, fresh American film. It is the work of producer Jerome Hellman, director George Roy Hill, and many others including scriptwriters Nunnally Johnson and his daughter, Nora Johnson, who based their fine screenplay on Nora's novel, which in turn stemmed from some of her schoolgirl experiences. Although I have not read Miss Johnson's book, I suspect it was changed somewhat and the role of Henry Orient enlarged considerably for the movie to entice Peter Sellers to play this second-rate concert pianist noted more for his theatricalism than his virtuosity. Sellers whoops it up in fine style, kidding the role with an accent that comes and goes and with a broad burlesque of the temperamental man and his amorous affairs. His frustrated efforts to seduce a married woman (Paula Prentiss) grow rather tiresome after repetition, but fortunately before the viewer really yawns he becomes aware that "Orient" isn't about Henry at all; but its leading characters are a couple of teenage schoolgirls, one of whom has a crush on Henry, and the other swears that she'll aid and abet her in her pursuit of the startled pianist.

The girls are the show—and they're simply wonderful. Expertly directed by Hill, these two fifteen-year-olds in their first movie are amazing. Tippy Walker plays Valerie, the neglected poor-little-rich-girl whose parents are usually touring the world and are anywhere else than in New York where Val goes to school, flounces around in a mink coat, and lets her imagination, untempered by her high IQ, run wild. Her very best friend is Marion, played by Merrie Spaeth who also displays a vivid imagination, is devoted to Valerie, invites her often to the house where Marion lives with her divorced mother, and faithfully assists Val whenever Val is bent on trailing the flamboyant Henry Orient. Needless to say Henry is embarrassed and annoyed at this enthusiastic two-girl fan club.

But elude them, Henry can't—which, in a way, is fortunate for us. The film follows the attractive, giddy girls as they bounce around town and displays some of the loveliest color photography of New York ever shown on the screen. It also gives us a chance to get to know the exuberant girls better, to see their imaginations at play and their efforts to grow up while still clinging to their childish games. Suddenly all the fun simmers down, and the funny picture takes a tender, poignant turn. Valerie's parents return. Val deplores the interest her mother (another of Angela Lansbury's superb portraits) takes in a young man (Peter Duchin). Then Val is stunned: mama dallies with Henry. And the girl is thrust too soon, too fast into a world she does not understand.

I don't know why movie makers haven't employed this subject matter more often. It has turned up again and again in novels—by Elizabeth Bowen, by Rumer Godden, in Henry James' disturbing *What Maisie Knew* with its portrait of a corrupt society seen through the eyes of a girl whose parents are divorced. Perhaps Hollywood has shied away from this sensitive theme that must be handled just right. In any case, "The World of Henry Orient," except for overdoing the Sellers business, does it just right. Tom Bosley is charmingly touching as Valerie's father in the sweet-sad final scenes; and Misses Walker and Spaeth are perfect throughout. We'll bank on *them* to be ladylike junior misses—and thoughtful women when their time comes.

IT'S TOO BAD that the heroine of "La Bonne Soupe" didn't have a little sensible help along the way. Actually, Marie-Paule in this French film is played by two women: Marie Bell as the older one who is telling the merry-sad story of her downfall, of her life as a prostitute, of her respectable marriage, and her losing that happy home; and the girl shown in the flashbacks with all the men is played by Annie Girardot. I'm not sure what this very Gallic movie is trying to prove unless it's something about gathering ye rosebuds while ye may. In any case, Marie Bell is excellent as the older, maybe wiser, down-but-never-out Marie-Paule; and her sometimes-funny, sometimes-depressing tale is sometimes-tiresome.

PHILIP T. HARTUNG

# OF NOTE

## *Seminary Theology*

AMONG MANY other things, the Second Vatican Council has stimulated discussion on the nature and relevance of theology. In the October, 1963, issue of *The Downside Review* (Stratton-on-the-Fosse, Bath, Somerset, England, $4.), Father Charles Davis, Professor of Sacred Scripture in St. Edmund's College, Ware, addressed himself to the question. A substantial portion of his article follows:

I want to argue that Catholic theology is not what it should be and to suggest some reasons why this is so. I have Catholic theology in this country [England] chiefly in mind, but I should maintain that my criticisms have a much wider reference. Elsewhere, that state of affairs which remains comparatively untouched here in



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England is being gradually changed. Fr. Karl Rahner in particular has opened people's eyes to the scope of a theologian's task. But I think that he would be the first to agree that what I have to say is only too true of much present Catholic theology.

Perhaps, however, I should explain why this essay is almost entirely negative. This is because it is the by-product of a larger piece of work. Recently I prepared a long paper on "Theology and Its Present Task" for a symposium on Theology and the University held at Downside Abbey in April of 1963. In doing so I was led to reflect on the isolation and defects of present Catholic theology, but in the event my reflections did not find expression in my paper. This was wholly taken up with a positive working out of the nature and task of theology at the present time. All the same, I think that my negative reflections might serve a useful purpose in drawing attention to defects that are often accepted complacently, and the suggestion about their cause might stimulate further thought. . . .

Catholic theology is isolated. It works on its own and without sufficient contact with the growing points of present knowledge or with the concerns of present men. It is not at the creative center of modern culture. Much of the contact that has been made between Catholic theology and modern knowledge has not been established directly. The direct contact has been the work of Protestant theologians, and it is only through them that Catholic theologians have perceived the theological relevance of the questions raised. This is notably so in the biblical field, despite a few outstanding Catholic pioneers.

That Catholic theology is isolated can be perceived in two ways: first, from the fact that it is ignored; second, from the questions that theologians ask themselves.

Theology is ignored; in this country Catholic theology more so than other breeds. In his book *Sprightly Running*, Mr. Wain has this passing remark in disparagement of theology: "Theology, being a grand and mysterious subject which can be studied without much prior knowledge and which encourages intellectual subtlety, is a favorite topic of young men of a certain type" (p. 148). In other words, theology may at times be a fashionable hobby but it is not to be taken seriously. The remark represents, I think, the attitude of very many.

That people should not accept what we say is to be expected. Christ is a sign to be contradicted. That rejection should often take the form of mockery should not really surprise. But the present lack of interest is a failure of communication. People do not know what we are talking about or see that it is anything more than a survival from a past age that remains useful psychologically to many.

But more revealing than the attitude of outsiders are the questions that theologians ask themselves. The sign of fruitful contact with other thinkers is not the answers we give, which must remain peculiarly our own, but the questions we ask. People often think that other sciences to see the theological questions that arise out tion of their findings to theological knowledge. A certain amount of this sort of insertion does take place. But the real influence of other sciences on theology comes from the fact that in theology it is man who studies God's revelation, and man here should mean man with all the knowledge he now possesses. We should picture man, equipped with all the knowledge he has so far acquired, scrutinizing God's message and striving to understand it.

No theologian, of course, can possess such universal prior knowledge, but he should be in such contact with others that they communicate their questions to him. He does not need an exhaustive knowledge of the other sciences to see the theological questions that arise out of them; what he chiefly needs is a fair measure of intercourse with scientists and thinkers. Unfortunately, theologians spend most of their time discussing questions that have remained unchanged for centuries. The majority of their discussions are domestic by nature, not public. The high Middle Ages saw countless new questions raised in theology because of the contemporary ferment of ideas, and discussions in theology ran parallel to those in other fields. Theology today is not in at the beginning of fresh developments, reacting positively and creatively to them; it remains on the periphery, reacts only when it feels itself attacked; otherwise it placidly pursues its long-cherished debates.

Theology lags behind changes in the life of the Church, let alone in the world at large. The place of the laity, the doctrinal basis of ecumenism, the episcopate, the eschatological value of temporal progress, toleration and freedom of conscience: these and other such questions are now being discussed by theologians. But the impression is given that theologians as a body are harried into examining new issues by others, whether lay people or pastoral clergy, who have insistently to demand an answer to their questions. It is not the theologians who have the perception and lead the way—they do not even march in step with developments. They are not at the creative center even within the Church itself; they are isolated.

It is easy enough to continue in this strain, but not very fruitful. I am not drawing up an indictment. Let no one feel impelled to leap forward to the defense of the theologian and draw up a list of items on the credit side. I am prepared to do this myself and acknowledge the notable work that has been done. But I am not concerned with the apportioning of blame. The criticisms are a form of tentative searching, and there is enough truth in them for my purpose. I am trying to discern the defects of our present theology as a guide to the future, a stimulus towards the kind of theology we need to



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create in this country. But to suceed in this I must go on to seek the causes of the defects.

Can the present state of theology be accurately described by saying that it is predominantly a seminary theology? Its limitations and defects are those endemic to a theology confined within that environment. This is a guess on my part, but, after all, an hypothesis is only a guess put to good use as a means of research. Let me, then, take this guess as a line of enquiry and see if it proves fruitful.

History seems to show that theology is greatly influenced by the environment in which it is normally studied. It would be possible to work out an ecology of theology, studying the way it has been modified by changes in its surrounding circumstances.

Thus, theology in the patristic age was predominantly an episcopal theology. The leading theologians, such as Athanasius, Basil, Augustine, were bishops, and, even where the theological writings are not the work of bishops, they are strongly marked by the pastoral concern of the Church. Highly speculative writings have this pastoral tone; for theology was closely geared to the life and work of the Church. It was seen as a function of the Church's mission, linked to the problems and other activities of the Church of the time.

We may, in passing, regret the absence of such an episcopal theology today. Ullathorne noted at the First Vatican Council—and the same fact has been apparently noticeable at the Second Vatican Council—that the episcopal office and involvement in the pastoral life of the Church can give bishops a more balanced understanding of doctrinal issues than that possessed by many professional theologians. The pastoral letters of Cardinal Suhard are an example of what can be achieved when pastoral concern and theological insight are wedded. And can a biblical scholar cut off from pastoral work ever produce the kind of biblical commentary that could be produced by a bishop who combined biblical learning with a deep and active pastoral concern? There is a contribution to theology that can be made only by bishop-theologians. The fact that no bishop, however theologically-minded, would bother with some of the questions discussed by theologians would have a purifying effect on theology were bishops more closely involved in theological activity than they are. Has the Church really gained by the dominance of the administrator-bishop? (Administration is really a deacon's role.) At all events, theology has certainly been the poorer. . . .

Being clerical, theology has remained latinized. In many places Latin has been the medium in which it has been studied. That was only partly true of this country, but if *Veterum Sapientia* is put progressively into effect it will become completely true. But even where the lectures have been in English, the theology has been very much a Latin theology. The terminology has been borrowed and the thought is of a Latin, not English, mentality.

Language and culture are inseparable, and creative thinking goes so deep and involves so much of the personality that a man thinks creatively only in his native language, with rare exceptions. For this reason, Latin has now ceased to be the language of theological thinking; it can henceforward serve in theology only as a secondary language into which is translated what is thought out in other languages. All creative theology today is being thought and written in modern languages. German theology has become distinctively German and difficult to conceive as coming out of any other than German culture, and the same is true of French theology, though that is understandably more Latin in character. But, Newman apart, what creative thinkers in Catholic theology has this country produced? The situation here is that the professional theology is still very Latin in character, while much French and German writing, especially of a popular kind, is circulating.

I have said that theology in this country is still predominantly a seminary theology. This theology is not a theology of active research and constant questioning, but a course of conservative instruction in Catholic teaching. It has been hampered by the dominance of the textbook and the thesis method; it has confined itself too closely to the exposition and defense of the declarations of the *magisterium*; it has been clerical in tone and purpose, and Latin in its language and cultural context.

To some extent these defects are understandable in a seminary theology, at least in the period from Trent to the present day. But since theology must be taught in seminaries, efforts ought to be made to avoid them. This is not the place to discuss the practical measures needed to do so, but a word might be offered about the positive contribution that seminaries could make to theology. As I said before, I do not think that the seminaries are at all suitable as an exclusive environment for theology. But just as theology would benefit from an episcopal contribution, so too it could from a seminary one.

Seminary theology should have a much more strongly pronounced kerygmatic flavor. By this I mean that it should have a far closer connection with preaching and catechetical teaching. The *kerygma* is the basic Christian message, and theology, wherever pursued, can sever its links with this only at the cost of its own death. But theology in the seminary ought to be more conscious than it need be elsewhere of the task of handing on that message. Homiletics and catechetics are not themselves theology; for they are concerned with the practical task of transmitting the Christian message, while theology is the systematic study of that message, the *science* of the Word, seeking its intelligibility. But since seminarists are to spend their lives as priests in the preaching



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and teaching of the Word, it seems reasonable to ask that their scientific study of the Word should bear a close relation to their task. This is not to say that they should cease to study theology as a science and be content with a slightly higher form of catechetical training. But seminary theology at the moment is cluttered up with many questions that the seminarists will never have occasion to think of again, while other matters of great pastoral importance are comparatively neglected. But seminary theology can be given this kerygmatic bias only if seminaries cease to treat homiletics and catechetics in the casual fashion that they do and begin to give students some serious training in them. The theology course could then be fitted into the framework of such training and adapted accordingly. It need not cease to be theology by being made pastorally relevant.

# CORRESPONDENCE

## *"The Deputy"*

New York City

TO THE EDITORS: This is just a short note to express my appreciation of the very fair and able way in which you discuss "The Deputy" in your issue of February 28. I haven't seen the play yet but think your issue called attention to the kind of moral problem that concerns a great many people besides the Pope, although the latter may have a peculiar responsibility.

NORMAN THOMAS

Washington, D.C.

TO THE EDITORS: Your thought-provoking symposium on "The Deputy" has performed a service by emphasizing the complicity of all Christians who countenance anti-Semitism in Hitler's persecution of the Jews. Of those who appeared to give consent by silence, some did nothing because they agreed in principle, if not in all the grisly practice, with what was being done. Others—our late Holy Father, Pope Pius XII, was surely among these—were silent because they felt that a greater evil would result from speaking, a more virulent persecution of the Jews and/or possibly apostasy among German Catholics. This group should not be called guilty or innocent but only objectively right or wrong.

The racial problem in the United States today lends a special urgency to our evaluation as Catholics of this silence because a striking parallel exists between the two situations. Although the American hierarchy as a group and individually have issued statements concerning the racial question, the Church as a whole has not exercised the leadership that could be expected of her in this crisis. Sometimes the apathy of Catholics has been based on prejudice. But far greater tragedy, it seems to me, is that Catholics in positions of responsibility have made the prudential judgment that they must refrain from action in order not to jeopardize the faith of nominal believers or the continuance of works of charity.

To be specific: in a suburban parochial school, the principal receives calls regularly from Catholics who are vacating their integrated schools in search of all-white ones. No concrete action is being taken to prepare those already in this parish for the inevitable entrance of Negroes into their church and school. What can be said about a parish which depends financially on segregated gambling, or an academy where Negro children were made to retake an entrance test because they received the highest marks the first time?

The New Orleans experience has proven that decisive action can end in excommunication. However, the Jewish persecution should make us consider the fact that silence and inaction can lead to greater evil both for those allowed to persevere in their error and for those who view it and suffer from it.

SISTER ANCILLA MARIE, S.N.D.

West Baden Springs, Ind.

TO THE EDITORS: It is strange that in your recent issue [Feb. 28] devoted to the play "The Deputy" so little space was given to Mr. Hochhuth himself. It seems to me that more investigation should be made of this rash man before his charges are accepted as legitimate scope for debate.

The actions of a saint—as I believe Pius to have been —are always difficult to understand. The example of St. Thomas More comes immediately to mind. Not once did he condemn the actions of Henry VIII; the Pilgrimage of Grace was carried on without his support, despite the pleas of some that he give the movement public respectability. Instead, he quietly refused to sign the Oath of Supremacy, and for this reason—and not for any public proclamation—was put to death. St. Thomas' attitude toward Henry's activities were well known; so were Pius XII's toward Nazism.

Why is Hochhuth incapable of sympathizing with Pius' spiritual anguish? This problem seems to me to lie behind the whole discussion. It brings out, I think, that we have not yet faced the moral implications of the German tragedy.

Hochhuth seems to be crying out: "Why didn't someone stop us? What, was there no word even from the great Pope of Rome? The evil is too great—it couldn't be our fault. Therefore Pius is to blame for not preventing our crime!"

Yet it is a sad fact that the poison of Goebbels' propaganda did sicken the moral judgment of the German nation. In a time of peace we have seen the public rejection, yes among Catholics too, of Bishops' statements of the immorality of segregation. What would be our reaction in a time of war? It is naive to suppose



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that a proclamation by Pius in wartime Germany would have stopped this nation which had committed itself to Hitler's madness.

Hochhuth blames Pius because he will not blame himself. The conduct of Pius during the war was an image of Christ suffering. And during those days of brutality and human insensitivity, Pius did stand out as Head of a Church which is Mother and Teacher, a spiritual light to suffering humanity who sought dignity and meaning in the face of their unjust and cruel persecution.

JOHN HOFFMAN, S.J.

Buffalo, N.Y.

TO THE EDITORS: I should like to commend you for your issue of February 28 on "The Deputy" and your effort to present various points of view. On the other hand, I am disturbed by various distortions which appear in Friedrich Heer's article. I shall limit this letter to two of these.

Mr. Heer states that Pius XII was opposed to unconditional surrender because he regarded the Wehrmacht as the strong bulwark against Bolshevism. He then cites Father Robert Leiber, S.J. as evidence for this. Yet Father Leiber, and also Cardinal Tardini, have written that Pius XII opposed unconditional surrender primarily because it was likely to drive the Germans into a desperate struggle for survival which might prolong the war. I know of no statement of Father Leiber's which would support Mr. Heer's contention.

Mr. Heer quotes from the *Neue Jiddische Zeitung* to the effect that after Myron Taylor, President Roosevelt's representative at the Vatican, had presented documents to the Vatican containing precise details of the murder of Jews, he "reported to Washington that the Vatican was seeking to circumvent the problem on the grounds that it was impossible to verify the accuracy of the documents." The truth of the matter is quite otherwise, and the pertinent documents have been published in *Foreign Relations, 1942*, III, 772-778 (Washington: U.S. Government Printing Office, 1961).

A memorandum regarding the murder of Jews in Poland was presented by Taylor to Cardinal Maglione on September 26, 1942 together with a request for aid in the verification of the facts. On October 6, Harold Tittmann, Taylor's assistant, wrote to Secretary of State Hull, "The Holy See is still apparently convinced that a forthright denunciation by the Pope of Nazi atrocities, at least insofar as Poland is concerned, would result in the violent deaths of many more people."

On October 10, Taylor received a written reply to his memorandum of September 26 which stated that up to that time it had not been possible to verify the accuracy of the charges presented in the memorandum, as Taylor had requested. The statement went on to say, however, that "it is well known that the Holy See is taking advantage of every opportunity offered in order to mitigate the suffering of non-Aryans." Taylor then wrote to Hull: "I think it is perhaps likely that the belief is held (at the Vatican) that there is little hope of checking Nazi barbarities by any method except that of physical force coming from without."

The documents reveal the judgments of Taylor and Tittmann with regard to other factors influencing the Hody See's decision not to intervene at this time, such as the desire not to appear to be taking sides in the war, but nowhere is there any evidence that the Holy See sought to circumvent the problem by questioning the evidence of its existence.

It seems to me that those who are grateful to the author of "The Deputy" for posing so important a question, and I am among these, should take especial care not to weaken their position by playing irresponsibly with historical facts, as, unfortunately, Mr. Hochhuth himself has done.

WILLIAM M. HARRIGAN

## *"Marriage: The Lay Voice"*

Kent, England

TO THE EDITORS: Mr. Novak's article, "Marriage: the Lay Voice" [Feb. 14], is intelligent, even moving, both for its content and for its forthright yet untaunting tone. Yet the fact that it will have sent many priest-theologians scurrying to refresher courses on the distinction between true and false charisma does not mean it


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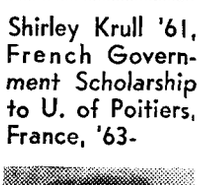

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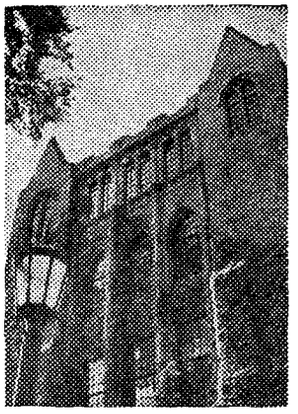

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is really free of all Manichean traces. I fully agree with most of his statements and with the emphasis laid on the phenomenological method, but it seems to me, and perhaps to others—posturing (some will say) as loyal Catholics and even as priests—that a slight verbal ambiguity concerning the use of the term "sexuality" has ushered into his article a seemingly small but nevertheless potent contradiction embracing perhaps a reductionist tendency neither unfamiliar nor unwelcome to the contemporary sex-baiter. This is unfortunate because Mr. Novak has evidently wanted to break with the biologism still current in Catholic marriage literature.

As Mr. Novak himself suggests, "sexuality" generally referred to two aspects of genital contact, prior to the modern era: epidermic eroticism and procreation. Like his Greek rationalist forebears, the Christian moralist has traditionally made his sexual horizons the "apoplexy of the orgasm" on one hand, the cradle on the other. For those less lucky or less generous souls to whom "the more excellent way" of virginity was closed, the orgasm, although suspending the functioning of the "higher" faculties and unleashing the "beast in the belly," was "justified" by the possibility of procreation. Unhappily, most of the Fathers as well as many Doctors and popes, reiterated for centuries their conviction that sexual intercourse was sinful even for the married during sterile periods, during pregnancy and after the menopause.

Whether merely from the evolution of our knowledge of man and love, or, what is more likely, from the evolution of man himself as well as social relationships, "sexuality" must now be given a wide, and often vague, latitude of meaning, in recognition of the growing evidence that it is really, as Merleau-Ponty said, "an intentional arc suffusing affective and perceptive existence." Mr. Novak clearly shows that he is awake to this revolution, as when he states that "sexuality is inextricably bound up with the growth and expression of personality." . . . He adds that "there is an almost inexhaustible and still hardly understood wealth in the psychology of love."

What, then, does Mr. Novak mean when he states that "sexuality will not carry the immense weight our society places upon it"? He is clearly not referring to a Miller-Mailer type mystique commonly judged, although not by Mr. Novak, to consist wholly of genital epiphenomena and narcissistic eroticism. Mr. Novak surely sees, as he says, that the pursuit of sex for the sake of sex is an abstraction, that it is not really epidermic sensation being sought at all. Or, as one novelist has observed, "even the roisterer hurrying to the nearest brothel is unconsciously in search of this (psychological) relation." What Mr. Novak intends to stress is that even "serious people" are misled "to believe that sexuality is the high road to fulfillment as a human person." We can only conclude that Mr. Novak has slipped back into a reductionist tendency (perhaps provoked by the aber-



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rant forms of sexuality expressed in modern literature) which conveniently finds an alien and surd factor in a residual genital sexuality, or that he places peripheral importance on what he himself regards as the unknown potential of the dynamics of human love. . . .

Sexuality, once imagined a fixed reality in the domain of the canonist, has achieved psycho-spiritual autonomy with a host of personalizing possibilities before us. As Teilhard saw, and as Mr. Novak manages rather ingeniously to suggest, this evolutionary aspect of all reality, including sexuality, carries with it a warning to the moralist who has naively identified "natural law" from the perspective of what Teilhard called "theological biology."

Mr. Novak has suggested the connection obtaining between the degree of psychological union and the intensity and significance of the physical climax. One important phenomenological task for the theology of sex emerging in Christian thought today is to analyze in close detail the conditions under which lovers achieve psychospiritual union and abandon. The fact, as Mr. Novak hints, that lovers achieve this total orgasm of the body and spirit far less often and with far more difficulty than they might have expected during the earlier stages of infatuation, is taken by philosophers as signaling man's radical finitude and the absurdity of a condition that inevitably prevents one's wife from being one's mistress, while theologians interpret the falling off of romantic passion as a special grace designed to awaken us to the one true Source of our fulfillment.

But one cannot help but wonder whether philosophers, however idealist they may be elsewhere, have not suddenly experienced a failure of nerve as regards romantic love when they see in passionless marital sexuality a fixed and timeless entity they would not dream of even looking for in other social conditions. And however unkind it may seem to say it, theologians have always had a vested interest in suffering and defeat as the price of God's will being revealed, and where else would human defeat be more pertinent to their own celibate status than in married love? Surely a moderate idealism congruous to our Christian beliefs should at least make us analyze the phenomena both of romantic passion and of its frequent replacement in marriage by a "mature" love and union based on such things as the children, the household and common troubles. We may profitably recall Thoreau's axiom that "resignation is only confirmed desperation" when we hear God's immutable will being read into the heart of social events. . . .

DANIEL SULLIVAN

Detroit, Mich.

TO THE EDITORS: Many months ago James O'Gara wrote an article entitled "Birth Control and Public Policy" [Aug. 28, 1963]. In his opening remarks he states that he is not talking about the "recurrent hopeful whis-



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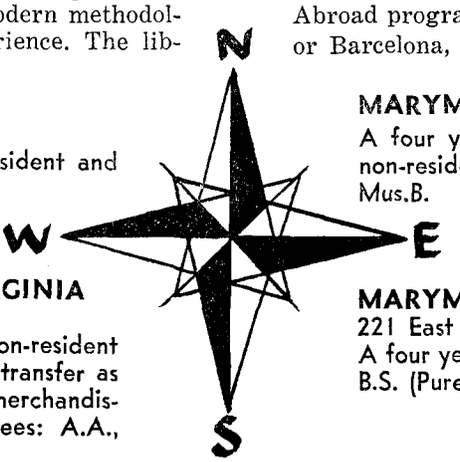


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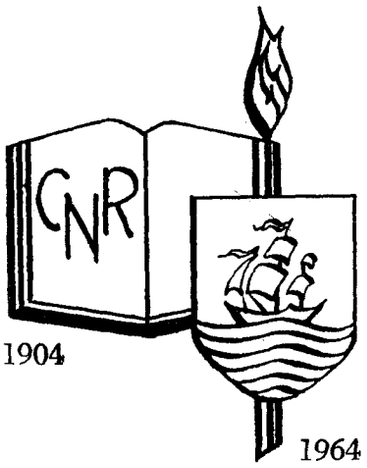


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pers that maybe there is a way out on the traditional Catholic position regarding birth control." He indicates that this is a matter for theologians and it is outside his competence. I wonder if this is a matter solely for theologians?

In the October 10, 1963 issue of the *Michigan Catholic* Archbishop Denis E. Hurley, OMI of Durban, South Africa is quoted as follows: "The principle involved in the birth control issue is that it is immoral to frustrate artificially a natural function. The *means* given to man to *control* his *nature* are *reason* and *freedom*. Artificial frustration of nature is obviously not to be confused with *artificial remedies* used to cure *disabilities*." (Italics mine.)

It is my contention that all men do not have sufficient reason and/or freedom to control their nature. Witness the retarded, the intellectually limited or the emotionally disturbed who have psychological deficits which serve as impediments to the exercise of their free wills. Do we consider a man who does not have sufficient reason or free will as disabled? If so, does the principle quoted above apply? If we do not consider the man with poor reason or poor self-control as disabled, then what do we consider him?

In his report "Birth Control and Public Policy," Norman St. John Stevas writes: "Medical evidence shows that the use of the safe period is a reasonably reliable method of birth control, but that the margin for error is greater than in appliance control. Its successful employment requires intelligence and self-control."

In my capacity as a social worker I meet many people who have limited intelligence or limited self-control or both. A psychiatrist colleague of mine refers to certain patients as "instinctual characters" whose impulses seek expression without interference. Another colleague who is overwhelmed by the social histories of her clients refers to "our walking wounded and living dead." I witness children growing chronologically without proper psychic nutrition. I talk to adolescents and adults with psychological wounds that have never healed. These children and adolescents develop into adults with underdeveloped or damaged egos. The adults marry. They conceive children. Some conceive "too many children."

In order to subscribe to the "right values" one needs to have the luxury of having them nurtured in a loving way early in life. All humans do not have adequate psychological equipment to exercise the functions of deliberation and control. Are all men capable of subscribing to the dictates of the "natural law"?

Does the natural law interpretation produce a class stratification of the faithful—those who have the psychological apparatus to follow the dictates and those who do not? Wanted-members only!

In my estimation, theologians need to consult with those who study human behavior—psychiatrists, psychologists, and social workers.

EDWARD J. PAWLAK



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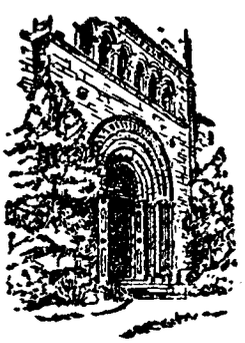

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# Collecting the Pieces of Fragmented Power

*Power in Washington. By Douglass Cater. Random House. $4.95.*

*by Walter Dean Burnham*

DOUGLASS CATER is one of those rare journalists who is not only immensely knowledgeable about day-to-day events but is deeply concerned with their long-range implications. He has the happy faculty of writing books and articles which genuinely illuminate the Washington scene for the layman who wants to know what is really going on. In his latest book he attempts a panoramic view of the extraordinarily complex power relationships in the nation's capital. The attempt is a resounding success.

One theme dominates Mr. Cater's book: the extreme and apparently growing dispersion of political power within the federal government. The workings and implications of this balkanization of power are examined in every section of *Power in Washington.* They are made refreshingly specific by a review of cases in point, derived from the author's unexcelled knowledge of the Washington scene. A pattern of almost terrifying complexity emerges.

Mr. Cater begins by stressing that we should free ourselves from too literal an approach to the supposedly clean-cut divisions of power laid down by the Constitution. Power is many things: it is constitutionally allocated, statutory, personal, the function of a specific role within the governmental system. The reality is not that of a government of separated powers, but of separated institutions sharing the same powers. Moreover, even within any one of these institutions we find not monolithic harmony but a host of contending forces and individuals. Congressional committees fight each other over jurisdiction and precedence, as last year's clash between the octogenarian chairmen of the House and Senate appropriations committees demonstrated so starkly.

The executive is no more monolithic. Struggles continually break out between the President and his staff and senior bureaucrats who know they will be running their shows long after the President has departed—not to mention the internecine warfare between executive departments, or between the Secretary of Defense and his nominal subordinates in the military establishment. Each of the contestants seeks a power base not only within his own bailiwick, but at the other end of Pennsylvania Avenue. So it is that, as Cater puts it, the construction of presidential power by any incumbent of that office is a "do-it-yourself" proposition in which formal grants of constitutional or statutory authority count for surprisingly little.

It follows from this that what Mr.


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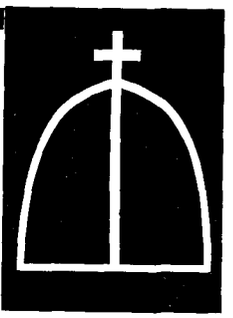

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Cater calls "subgovernments" will inevitably proliferate in the many interstices which power dispersion creates in the structure of formal government. His examination of the operations of these subgovernments should be required reading for professionals and laymen alike. They range in size and tightness of internal controls from the subgovernment of sugar—presided over by Congressman Harold D. Cooley (D-N.C.) and lobbyists representing the sugar-producing countries—to that brooding omnipresence, the "military-industrial complex." The sugar subgovernment, while very narrow in scope, exercises such tremendous power within its field that when a controversy arose in 1960 between Cooley and the State Department over his desire to give the Trujillo-dominated Dominican Republic a slice of Cuba's former sugar quota, he could contest this aspect of foreign policy on very nearly equal terms with the Executive.

As for the military-industrial complex, Mr. Cater views this enormous growth in our body politic with the cool discernment and common sense which mark his writings. The problem as he sees it is not the development of a vast, tightly-linked conspiracy against the Republic—dispersiveness and cross-pressures are too obviously at work within this complex to lend too much credence to a conspiratorial view. The real problem presented by this mammoth defense complex is that the economic advantages or losses to its constituents which accrue from the granting or cancellation of defense contracts have come to preoccupy Congress. *Any change in the pattern of defense programs and expenditures tends to meet the most bitter resistance from those adversely affected by it.* Thus another vast, self-perpetuating program comes into being, is plunged into the whirlpools of power dispersion, and—because of the vested interests tied to the vast financial and employment stakes involved—becomes itself a major force for further power dispersion. This, of course, has been the dominant problem facing Robert S. McNamara ever since he became Secretary of Defense and sought, virtually for the first time in the Department's history, to establish effective


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control over its programs and expenditures.

The author's treatment of power fragmentation in Congress and the political parties follows familiar lines. He observes of the parties, for example, that no such thing as a central command structure really exists, and that the Republicans have tended to be more effective in mobilizing their mass clientele than the Democrats. Perhaps these phenomena—as well as the progressive erosion of the party system itself—are to no small degree the product of the failure of an authentic working-class political culture to develop in this country.

In any case, this decentralization of political power is so much a part of our everyday life that it is difficult to imagine the American governmental system operating in any basically different way than it has. Mr. Cater's discussion of the workings of Congress—including such fascinating vignettes as his study of Congressman Otto E. Passman (D-La.) and foreign aid—is an extended case in point. As for reform, he sagely remarks of those passionately dissatisfied with the status quo that they "are apt to forget that government has been shaped by basic forces in the body politic," and that "It is doubtful whether any of the basic institutions which exercise power . . . can be reformed by fiat or made to perform a markedly different role than the one it has come to play." Tinkering is not enough. Only thoroughgoing constitutional change could be the vehicle of substantive reforms, and this seems quite unthinkable.

This brings us to the central question which *Power in Washington* raises. Is the present constitutional regime and its ancillary network of expectations, behavior patterns and vested interests still viable? Mr. Cater does not take a stridently alarmist view of things; a calm dispassion and moderation mark this book throughout. But beneath this urbanity lurks a desperate concern and an understandable perplexity about the future evolution of our political institutions. He recognizes explicitly the great dangers facing an *immobiliste*, feudalized political system when it is confronted by situations requiring some measure of centralized control

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if they are to be dealt with adequately.

The truth is that these situations occur all the time today—and not only in our foreign relations. If the only hope for genuine democratic control in this country lies in the evolution of responsible political parties and accompanying changes in Congress and the Executive, Mr. Cater has presented us not only with an illuminating study of power but a true bill of indictment against the existing system as a whole. Of course such a hope for political democracy may be illusory at this late date. The author seems at times to be resigned to the hope that an emergent American "Establishment" will somehow furnish the country both with an urgently needed long view and with some form of accountability.

One leaves this provocative book with the impression that nobody really *does* anything in Washington; everything just *happens*. It seems unlikely that this oligarchic, deadlocked middle ground between responsible democracy and streamlined tyranny can be maintained indefinitely. May it not be said of us, as of Austria-Hungary in its twilight, that things are hopeless but not serious.

## Odd Odyssey

*Pilgrim at Sea. By Pär Lagerkvist. Random House. $3.95.*

*by Michele Murray*

IN Pär Lagerkvist's new book it is not only the protagonist who is at sea; all of us are sailing that vast ocean of allegory and fable on which the *Ship of Fools* heaved and tossed not so very long ago. Miss Porter barely got her characters to their ominous harbor at the end of a very long book; Lagerkvist, in a bit more than 100 pages of spare writing, does not even get us that far: "Thus he lay thinking, with his hands clasped upon his chest and his eyes on the shining stars while the ship glided imperceptibly forward over the endless sea, without a goal."

It is a tricky sea, this *mare fabula,* bounded on one side by the reefs of Higher Profundity and on the other by the promontory of Universal Sig-

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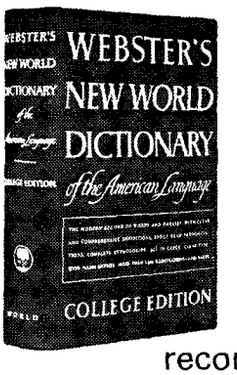
nificance, swept by the notorious Calms of Boredom and possessed, apparently, of the sirens' lure for some novelists. Few traverse it successfully, nor is Lagerkvist one of the successful few. While his book is too short to be properly boring, it is resoundingly hollow, and this failure is the outcome—or so it seems to one reader—of Lagerkvist's conception of fiction as revealed in this work, which continues the adventures of Tobias, the reluctant convert of *The Death of Ahasuerus.*

*Pilgrim at Sea* is a simple story. Tobias, who has missed the pilgrim ship to the Holy Land, sets sail on a battered little pirate vessel whose captain, in return for all of Tobias' gold, promises to bring him thither. The pirates meet up with the pilgrim ship, and since the supposedly religious pilgrims cling desperately to their money, the pirates kill them and loot the ship, leaving these Christians who loved money more than their lives dead in defense of their wealth.

Before the attack, one of the sailors, Giovanni by name, has made overtures of friendship to Tobias, and after the slaughter he tells Tobias his story, which occupies almost half the book. Giovanni was a devout youth, raised for the priesthood, who lived only to serve God and never questioned the habit of his piety until he was summoned to hear the confession of an aristocratic lady of his town. Her confession of sinful love plus the sensuous appeal of her scent led the priest into a passionate affair with her, as a result of which he was defrocked. Disgusted with the baseness of man—for he was hounded by the townspeople after his transgression was made public—he abandoned both town and religion and became a sailor, trusting to nothing more solid than the current of the ocean.

Clearly, this is by no means a tale of any inherent originality or profundity. That a man, even if he is a priest, can be tempted by sex and can yield to that temptation, is neither an argument denying the truth of Christianity nor affirming it. Such an action is in itself testimony only to the individual, and it needs great intensity to raise this commonplace sequence of events to the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power of a universal insight, to see in the single person the features of —if not all mankind—at least a goodly portion.

This intensity Lagerkvist lacks. Instead, he tries to universalize his ordinary events by abstracting them from time and place and setting them free in a void. The happenings occur before steamships and in a town somewhere in Europe—we know nothing else. This procedure, however valuable it may be for the philosopher, does not serve the novelist well, for human actions do not occur in a void, but embedded in particulars, and the richness of fictional characters, their reach for universality, does not arise from the simplicity of abstraction but from the interplay between circumstances and gesture. A character may *transcend* his individuality to speak to conditions other than those of his creation, but he cannot *avoid* individuality and survive.

Lagerkvist's characters are not even characters, but mere spokesmen, mouthpieces of Good or Evil or Lust or Cupidity, whose sins and virtues are as pallid as they are. Deprived of the density which sustains fiction and summons the power of evocation, Lagerkvist has written, not a Profound Statement of Mankind's Struggle With Good and Evil (which sounds rather like a Chayefsky or Arthur Miller hope), but merely a philosophical melodrama, in which phantoms wrestle with vague concepts devoid of both significance and vitality.

## Two for Georgia

*An Education in Georgia. By Calvin Trillin. Viking. $3.95.*

*by Leonard F. X. Mayhew*

THE TWO outstanding students of the class of 1959 of Turner High School in Atlanta made a casual decision to attend the University of Georgia. Shortly afterward they were advised to attend Georgia State College in Atlanta but they declined and persevered in their original plan, at least partly because of their interest in the Georgia football team. Charlayne Hunter and Hamilton Holmes


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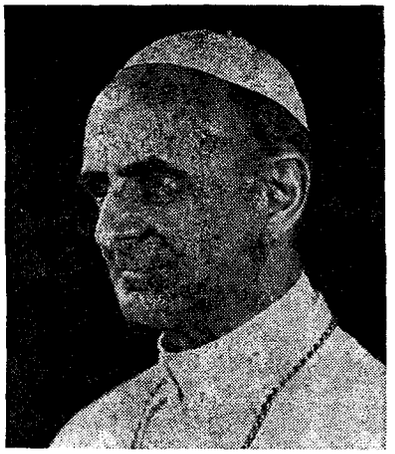

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are Negroes and their decision to attend the all-white state university could not remain casual very long. There was little talk or thought of the "Cause," at least at the beginning, or of the eventuality that they would become Student Heroes, as Mr. Trillin puts it, of a new sort, merely for attending class. The fact remains that these two youngsters made a decision that, in the most literal sense, made history because it changed their society and influenced the lives of whole masses of people.

I lived in Georgia during the years covered in this book and in Athens, the site of the University, at the time of Miss Hunter and Mr. Holmes' admission. Mr. Trillin's account is accurate and, what is more important, subtle enough to capture the rather shiftily nuanced atmosphere that surrounded the events he reports. Athens was the best possible choice to begin the battle in Georgia, however accidental the choice may actually have been. The alma mater of practically every political figure of any power in the state was not going to be closed by its alumni to prevent integration, no matter what rhetorical poses they might strike as they sidled up to the showdown.

Atlanta, for all practical purposes a municipally incorporated Chamber of Commerce, exerted terrific pressure on the state administration to do nothing that might drive away business. At least that part of the lesson of Little Rock had been absorbed. The riot in front of Miss Hunter's dormitory was providential. It frightened the businessmen of Atlanta and the town and gown leaders of Athens with its grim echo of the horrors of Little Rock, Ark. It exposed all the worst elements of the anti-integration forces: the gun-toting "trash" of the Klu Klux Klan, the half-baked juvenilism of certain segments of the student body, the vacillating leadership of the state government. No one of any pride could identify himself with the forces marshaled for the cause of segregation.

The integration of the University of Georgia appears at first sight a good deal less dramatic than other instances of the school desegregation battle in the South. The traumatic story of the University of Mississippi,


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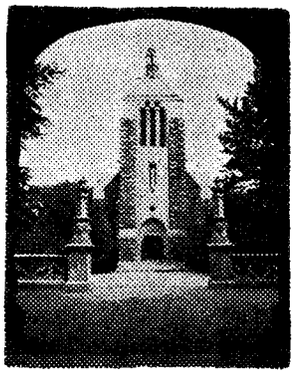

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to cite one obvious example, will have its chronicler, as it should. The account of Georgia is even more important, however, because it stands as an almost pure specimen of the entire problem. There are no missing elements and there is no extraneous confusion. It is a kind of epitome and, as such, can explain to the present and the future precisely what was involved in the events of this decade, here in the South.

In Georgia, side by side with as authentic a Deep South tradition as may be found, there lives the industry-stealing, dollar-chasing, suburb-building "new South" at its most vigorous. It is a coincidence that Charlayne Hunter enrolled at the school of journalism named for Henry W. Grady, the patron saint and prophet of the changing southern economy. The attempted registration of the two Negro students evoked a classic example of what Mr. Trillin calls "the ritual" of white resistance.

Defiance and denunciation for the public record, utterly cynical hypocrisy, hopelessly futile delaying tactics—every gesture of the rite had to be performed and recorded. Governor Ernest Vandiver, who had campaigned on the guarantee that "not one" Negro would attend a white school, ate his words without a blush and effected his own political survival, without fomenting mayhem or leading the state into verbal insurrection.

On the other side of the battle line, Mr. Trillin sketches the business-like, self-assured approach of the Negro principals, the attorneys who hacked out the tortuous path for the two students. At this stage of the process, the students themselves were little more than bystanders. The fight eddied around them but they could do little or nothing to affect its direction. The real climax of the drama came, of course, in the federal courtroom where the verdict granting the two Negroes admission to the University was handed down. The fully rehearsed testimony of the school administration was common gossip in Athens during those days. The only surprise was, not that the judge ordered the admission of the students, but that he ordered it made available to them immediately. This too serves only to sharpen the relevance of the Georgia story as an exemplar of the whole process.

What followed the judicial decision is aftermath, no matter how sordid or how thrilling portions of it may be. To begin with, there was the obscene riot in front of Charlayne Hunter's dormitory. Without it the record would not have been complete. In one of those breath-taking collapses of logic which will eventually be seen to typify the anti-desegregation struggle in the South, Charlayne and Hamilton were suspended by the University "for their own safety"—after the riot had ended and the danger was past. Both students returned almost immediately. There were no more riots or overt violence. They completed their studies successfully (Holmes was elected to Phi Beta Kappa) and graduated.

The most important part of the story—and it almost seems too good to be true, just from the point of view of a good story—is that the integration of Charlayne Hunter and Hamilton Holmes really was a turning point. It actually accomplished what it might only have symbolized: a new atmosphere and direction in the civil rights struggle in Georgia. Progress in the state, while not as rapid as news releases from Atlanta may pretend, has been steady and uneventful on the whole. Their experience clarified the issues and created a new climate. Above all else, this is


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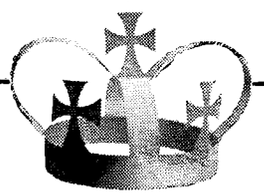


what makes Mr. Trillin's chronicle a hard-to-surpass social document.

There is another side to Trillin's book, of less importance than the history he records but still highly interesting. This is the personal story of Charlayne Hunter and Hamilton Holmes as Georgia undergraduates and of the others who were involved with them. There is a wonderful sketch of Dean William Tate, whose sound and conscientious judgment was largely responsible for the satisfactory outcome of the affair. There are glimpses of James Meredith and other Negro leaders and some "inside" notions of civil rights problems from the only ones who are inside, the Southern Negroes themselves. The author reports the stories of the Negro students who followed Charlayne and Hamilton, as well as the difficulty of finding enough Negro students and the money for their tuition to follow up the initial success. There is a good deal to be learned from what Mr. Trillin reports and how he reports it, in spite of a few deplorable slips into journalese and undocumented editorializing.

## Ruskin Redivivus

*The Genius of John Ruskin. Edited with an introduction by John D. Rosenberg. George Braziller. $7.50.*

*by Anne Kostelanetz*

OF ALL the Victorian essayists, John Ruskin speaks most pertinently to us today. His ideas serve as the basis of our most perceptive modern theories of art, architecture, government and even fiction. Tolstoy spoke truly of the genius of this seminal thinker when he said: "Ruskin was one of the most remarkable men, not only of England and our time, but of all countries and all times. He was one of those rare men who think with their hearts, and so he thought and said not only what he himself had seen and felt, but what everyone will think and say in the future."

To appreciate both the complexity and the prophetic quality of Ruskin's genius, we need only compare some of the brilliant insights recorded in these pages with our contemporary ideas. Writing "Of Water, as Painted


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by Turner," Ruskin teaches us to see, as a blind man suddenly cured would see and as Turner saw, the "full impression of the surface" of nature. Ruskin's perception of the effect of distance upon water, of the nature of water's mirror-images and of water's constant variation of color and form initiates not only an appreciation of Turner's talent but of the entire school of French Impressionism and Abstract Expressionism as well. It is ironic that the very artistic method Ruskin helped to inspire, Impressionism, seemed totally false to him. Ruskin, speaking on architecture (in *The Seven Lamps of Architecture* and *The Stones of Venice*), insisted upon "organic form," the harmony of function and design and the honest use of structure and building materials. These precepts, faithfully followed by his admirer, Frank Lloyd Wright, now dominate one school of American architecture.

Even the concepts of non-violent protest and the welfare state were suggested in Ruskin's *Unto this Last*, published between 1860 and 1862. Emphasizing that "there is no Wealth but Life," Ruskin humanized the economic concept of value and inspired William Morris, Clement Attlee and Mahatma Gandhi to enact social welfare programs. Throughout his social criticism, and especially in the bitterly ironic essay "Traffic," Ruskin attacked the secular value of his age and proclaimed the need for a spiritual regeneration. His ideal, as expressed in *Modern Painters* and *The Stones of Venice*, was the Middle Ages when the individual craftsman could express his genuine self and fulfill his craving for both beauty and morality in the towering Gothic cathedral.

As Ruskin grew older, he saw his social and aesthetic ideals corrupted into ornate lacings and ginger-bread Gothic ornamentation on repulsively ugly brick warehouses. With awesome candor, Ruskin admitted his failure to establish a genuine aesthetic taste in his moving appeals to the English working man—a series of letters published as *Fors Clavigera*—which beg the laborer to destroy the cruel social conditions and philistine tastes of the Victorian age. Ruskin's detailed descriptions of the London


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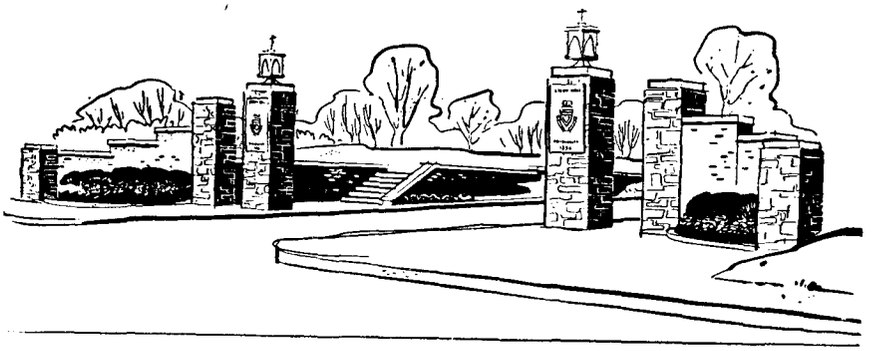

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slums and his subtle evocation of the polluted atmosphere here and in *Fiction—Fair and Foul* have become the model of many twentieth century realistic city novels. Ruskin's own attempts to remedy these evils—he founded a rural communal society, the Guild of St. George—proved useless.

At this point, in 1869, Ruskin was deeply involved in that terrible and futile love for the neurotic young Rose La Touche, a love that was to destroy his already precarious sanity. In the comparative solitude of his Slade Professorship at Oxford, Ruskin became more and more obsessed with the social, moral and aesthetic evil hovering over England. In lectures which evoke the *nausée* of life as profoundly as any modern work, *The Storm-Cloud of the Nineteenth Century*, Ruskin fused the actual film of poisonous smoke hanging over London with "the black Devil cloud" itself.

In 1885, Ruskin had a severe attack of insanity and retired into total isolation. Between seizures, he wrote his last and in many ways his most beautiful book, *Praeterita*. Escaping the present he could not endure, Ruskin turned to the past, recalling only his happy moments. His prose, lyrical and impassioned in *Modern Painters*, concise and bitter in his social criticism, now became crystalline and serene. Ruskin's memories of his past joys are subtly linked in a series of interwoven image-patterns—water, light, gardens—which function like recurrent musical phrases. This technique of musically structured recall was perfected, of course, by another Ruskin disciple, Marcel Proust. Ruskin's memories became so convincing that, in the final chapter, in 1889, he entered his past and his mind stopped.

It is because Ruskin *saw, thought* and *spoke* for the future that we should read him today. No more important writer has been so unjustly neglected for such foolish reasons—we do not know Ruskin's work because it has hitherto been available only in the thirty-nine volume Library edition and in a small, poorly edited anthology. Professor Rosenberg's large, selected edition of Ruskin's works offers us sections of al-



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most all his major writings, carefully and sensitively chosen.

*The Genius of John Ruskin* is further enhanced by Mr. Rosenberg's perceptive prefaces, both to the volume as a whole and to each aspect of Ruskin's thought (art, architecture, society, solitude and self, to use Mr. Rosenberg's categories). Readers who wish to probe deeper into Ruskin's works will find Mr. Rosenberg's comments much amplified in his fine study of Ruskin's mind, *The Darkening Glass* (Columbia, 1961). This book should be read twice—first straight through to grasp the depth, contradictions and brilliancies of Ruskin's genius. Then, it should be dipped into from time to time, for Ruskin has something insightful to say on nearly every aspect of modern life.

## Toward Schizophrenia

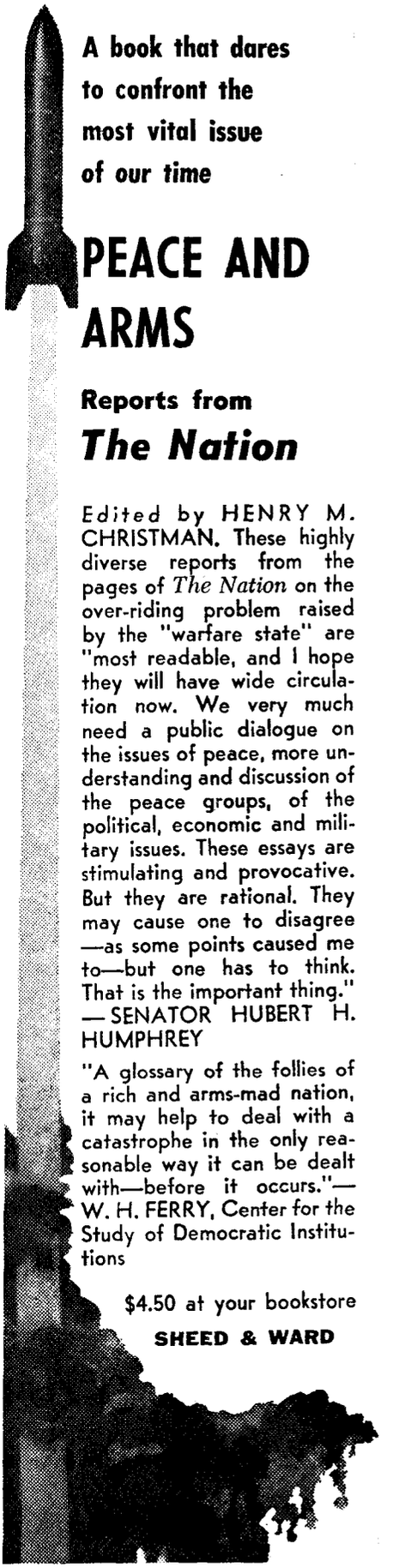
*Honey on the Moon. By Maude Hutchins. Morrow. $3.95.*

*by Corrine Robins*

IN OUR TIME the classic triangle of the forty-year old rake, his innocent country wife, and his friend, a nineteen-year-old boy, has been clearly stamped "Property of Colette and Cocteau." *Honey on the Moon* is a novel in this tradition. Its heroine and narrator, Sigourney, a young girl from Connecticut, is the unwitting third in a triangle involving her forty-year-old husband Derek; and her mirror image and male counterpart, the boy Peter.

Sigourney, who might almost be a European *Jeune Fille* is however an American girl—almost soberingly American in her reactions. "I'm so lonely," she cries during the first days of her honeymoon. And, as Derek's behavior becomes more peculiar, she thinks of calling her parents to have them tell her who she is. Then Sigourney thinks again: her father's solution—sending her a check—will not answer.

Her innocence quickly becomes corrupt—or, at least, suspect. Her self-conscious observations of the too feminine side of her husband and her discovering the word "fairy" at the back of her mind to fling at the boy

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Peter do not fit in with her self-proclaimed ignorance. She is too knowing not to know what is happening, unless she is a pathological case rather than an innocent country wife.

Sigourney's initial reactions to Peter—who is as pretty as she, and who one would kiss as one kisses oneself in the mirror—give her away. She is not fighting Peter for husband. What she is fighting for is help against the fantasies of her own mind, and for reassurance as she feverishly charts the decline of her own importance as a sensual object during the course of her strange honeymoon.

Sigourney clings to her sensatory experiences, lovingly remembers and reviews them because, besides being the cause of her present plight, they are her only link with her earlier, familiar reality. She compares the yellow roses Derek brings her after his mysterious walks with her rough, country roses: "These roses looked ailing, their stems scarcely held up their pale cheeks." But city roses, Derek's homburg, pointed shoes and the rosy carpet of their New York apartment are the sensual reality Sigourney must deal with, a reality that threatens to skitter away.

Derek's announcement "Leave me alone and I'll leave you alone" marks the turning point. Sigourney's personality splinters. Also, her time-sense. She begins speaking of herself alternatively as "the Girl," "she" and "I, Sigourney." The reader can no longer distinguish between what is actually happening, what Sigourney is just remembering, what she is saying and what she is only imagining herself saying and doing. Unfortunately, Sigourney's fantasies are pure grade 'B' melodrama, and Maude Hutchins' prose grows disheveled under the burden of her heroine's hysteria. On the final page, whether there is a murder, a suicide, or with this last hallucination Sigourney permanently enters the world of fantasy the writing fails to make clear.

Towards the end, *Honey on the Moon* degenerates into a not too convincing case history of paranoid schizophrenia. This is a pity because Maude Hutchins is a superlative prose writer. Her renderings of a



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young girl's changing moods and perceptions are amazingly close in style as well as feeling to Colette's. But unlike the great French novelist, Maude Hutchins' New York and Connecticut are on Cloud 13 of never-never-land. With a concrete place against which her heroine could react, Maude Hutchins might have written a successful, credible novel. Maybe she will next time. *Honey on the Moon* is only a rather maddening literary curiosity.

## Across the Border

*Anti-Kommunism in Latin America. By Juan Jose Arevalo. Lyle Stuart. $4.95.*
*An Alliance for Progress. By Antonio H. Obaid and Nino Maritano. T. S. Dennison & Co. $3.50.*

*by Lawrence T. King*

WHEN Juan Jose Arevalo's *The Shark and the Sardines* was published in this country two years ago, it was given quite a publicity buildup. On the strength of the author's past—he is a former president of Guatemala—and in the apparent hope that he would provide some new insights into U.S.-Latin American relations, the book was given an inordinate amount of space in respectable American publications. All that Dr. Arevalo could tell us then was that Latin America is poverty-stricken and tyranny-ridden because it is kept in bondage by Wall Street, which controls the State Department, and that hemispheric diplomacy is designed to perpetuate that relationship.

There is, of course, nothing new in this thesis—as anyone who is familiar with Marxist writings of the 1930's will testify—but apparently Dr. Arevalo and his New York publishers thought they had an exposé that would startle North American readers. In *Anti-Kommunism in Latin America*, Dr. Arevalo returns to this "conspiracy theory" of history with a vengeance. There are two kinds of Communism, the author tells us: the Soviet variety, spelled with a "C," and the other with a "K," which is used to satirize the policies of U.S. "conspirators" and their compulsion to label all social reform as "Red."


*A piece of the action from Newsweek:*

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Aligned with the U.S. State Department, we are told, are the *gendarme* governments, which rule their respective countries as mere satrapies; the Catholic Church which, under Pius XII, "worked out an alliance with the Western powers . . . to protect themselves mutually against the pressures of the masses"; and the "supercapitalist press" of the United States and Latin America which have also joined hands in the common anti-Kommunist struggle.

Dr. Arevalo presents this thesis in a literary style that can best be described as *ersatz* French enlightenment with rhetorical flights of flamboyant prose—intending no doubt to effect a note of irony or satire—which end up by becoming so obtuse as to be infuriating. The clumsy translation by Carlton Beals, an old Latin American hand, does not help matters.

*An Alliance for Progress*, subtitled "The Challenge and the Problem," provides a penetrating study of the dream world occupied by Dr. Arevalo and many other Latin American intellectuals, who refuse to share the blame for any of the shortcomings of their countries. They find it easier to invoke a scapegoat—the wealthy, the Church, the "Colossus of the North"—to exonerate themselves from personal responsibility for the wretchedness of their own or their fellow man's lot. The universities, where Marxists exert their greatest influence, encourage this state of mind since it can be exploited so easily, but the attitude is just as prevalent on the right. It is explored here in some depth.

The authors see the Alliance for Progress as the best aid program yet devised for Latin America because it puts emphasis on internal reform and self-help measures, but they are not surprised at its initial failures to achieve more tangible results. Their book is a sober and well-balanced study of the problems that must be met if the Alliance is to succeed.

Most appraisals of this sort tend to put too much emphasis on politics and economics, ignoring the social and cultural aspects of the problem. Happily, the authors avoid this pitfall. In their discussion of the basic problem of education, for example, they indict the universities for failing to confront reality. In an undeveloped



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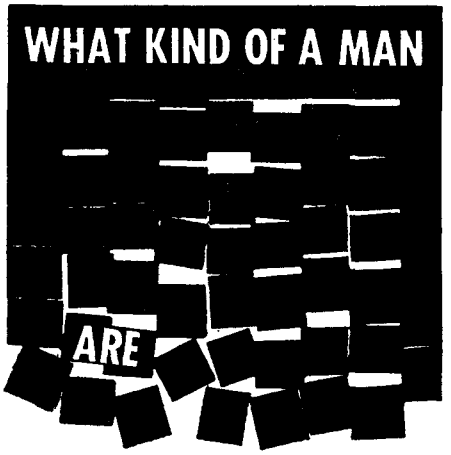


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continent woefully short of scientific, technical, managerial and skilled-labor personnel, the universities are crowded with students getting a theoretical or literary type of education, which may serve as an ornamental distinction in a highly developed society but which is an absurdity in a country like Peru, where the average per capita income is $80 a year. When foreign technicians have to be imported to fill the void, resentful Marxist intellectuals raise the cry of "yanqui domination."

The eighteenth-century Latin philosophy of work—long since repudiated in Europe—seems to have become frozen in the Latin American temperament. Just as the medieval Spanish nobles entrusted the work of farming, crafts and commerce to those considered inferior while they engaged in war or games, today's Latin Americans prefer to indulge in politics, write poetry or sit at desk jobs—preferably in a government office—leaving the jobs requiring physical or manual labor to the Indians or mestizos. This creates a crippling, parasitic bureaucracy, which was described almost prophetically by the nineteenth-century Spanish writer, B. Perez Galdos:

". . . And since a gentleman cannot dirty his hands with a plow or a loom, there results that brilliant army of idlers, full of airs, who foster government office-seeking, agitate in politics, excite opinion and create revolutions. After all, they must eat somehow."

*An Alliance for Progress* is full of insights such as this, indicating that breakthroughs must be made on the educational and cultural levels as well as in the fields of political and economic reform if the goals envisioned by the planners of the Alliance are to bear fruit.

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